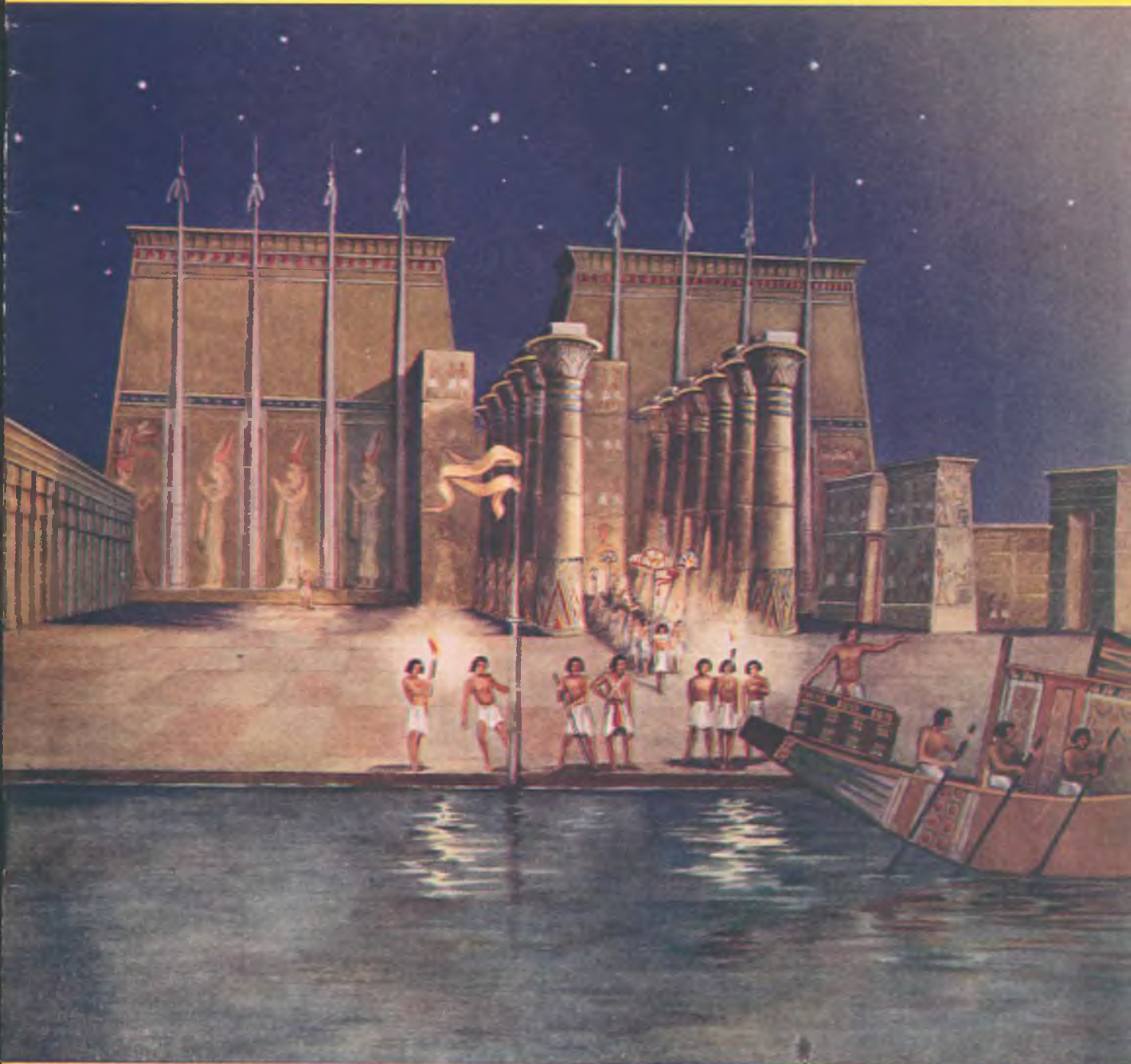


ROSICRUCIAN DIGEST

SEPTEMBER, 1947 • 25c per copy



Mysticism • Art • Science



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THE INSTITUTION BEHIND THIS ANNOUNCEMENT



JOYOUS CONVENTION THROGS

From early morning to late each night, Rosicrucian members, constituting the largest Convention in the history of AMORC of America, swarmed through Rosicrucian Park and its various buildings. The recently concluded Rosicrucian Convention was marked by an exceptionally varied program. The activities included esoteric Temple Initiations, class lectures in the teachings, science demonstrations in the laboratories of the Order, allegories, and diversified entertainment. Above may be seen part of the huge attendance on the campus adjoining the Science building.

What Strange Powers Did The Ancients Possess?

EVERY important discovery relating to mind power, sound thinking and cause and effect, as applied to self-advancement, was known centuries ago, before the masses could read and write.

Much has been written about the wise men of old. A popular fallacy has it that their secrets of personal power and successful living were lost to the world. Knowledge of nature's laws, accumulated through the ages, is never lost. At times the great truths possessed by the sages were hidden from unscrupulous men in high places, but never destroyed.

Why Were Their Secrets Closely Guarded?

Only recently, as time is measured; not more than twenty generations ago, less than 1/100th of 1% of the earth's people were thought capable of receiving basic knowledge about the laws of life, for it is an elementary truism that knowledge is power and that power cannot be entrusted to the ignorant and the unworthy.

Wisdom is not readily attainable by the general public; not recognized when right within reach. The average person absorbs a multitude of details about things, but goes through life without ever knowing where and how to acquire mastery of the fundamentals of the inner mind—that mysterious silent something which "whispers" to you from within.

Fundamental Laws of Nature

Your habits, accomplishments and weaknesses are the effects of causes. Your thoughts and actions are governed by fundamental laws. Example: The law of compensation is as fundamental as the laws of breathing, eating and sleeping. All fixed laws of nature are as fascinating to study as they are vital to understand for success in life.

You can learn to find and follow every basic law of life. You can begin at any time to discover a whole new world of interesting truths. You can start at once to awaken your inner powers of self-understanding and self-advancement. You can learn from one of the world's oldest institutions, first known in America in 1694. Enjoying the high regard of hundreds of leaders, thinkers and teachers, the order is known as the Rosicrucian Brotherhood. Its complete name is the "Ancient and Mystical Order Rosae Crucis," abbreviated by the initials "AMORC." The teachings of the Order are not sold, for it is not a commercial organization, nor is it a religious sect. It is a non-profit fraternity, a brotherhood in the true sense.

Not Far General Distribution

Sincere men and women, in search of the truth—those who wish to fit in with the ways of the world—are invited to write for a complimentary copy of the sealed booklet, "The

Mastery of Life." It tells how to contact the librarian of the archives of AMORC for this rare knowledge. This booklet is not intended for general distribution, nor is it sent without request. It is therefore suggested that you write for your copy to the Scribe whose address is given in the coupon. The initial step is for you to take.



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXV

SEPTEMBER, 1947

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

WHY KNOWLEDGE IS POWER

By THE IMPERATOR



WE ALL are familiar with the old adage that knowledge is power. This adage is used so frequently in esoteric literature that it has become in fact, a trite phrase. The origin of the expression "Knowledge is Power" has been lost in antiquity. We can presume, however, that it had a romantic beginning. For example, tradition relates that the admonition "Know Thyself" was inscribed above the entrance to the cave of the oracle of Apollo at ancient Delphi. Perhaps the phrase "Knowledge is Power" is likewise the utterance of some forgotten sage who knew its full meaning.

Behind the superficial usage of this term is, however, a very profound significance. It is first necessary that we define what is meant by the *power* which knowledge can provide. I like to think of power in the same sense in which *physics* uses the word. Physics distinguishes power from work. It defines work as the task of accomplishment, of doing something. If, for example, we raise a one-hundred-pound weight six feet, that constitutes a work done. The number of times that weight is lifted is the amount of work which has been accomplished. The speed in which that work has been completed—that is, the time which it takes to lift the one hundred pounds six feet or to repeat lifting that weight a certain number of times—constitutes the power which has been applied. Therefore, in physics, power is the *time* needed to accomplish some work. The

extent of one's *personal power* is determined by how long it takes one to perform some given task.

Our Personal Job

As individuals, our greatest task is that of living—that is our personal job, the biggest one which we have. It has been said that life is mobility and action, as exemplified by growth, reproduction and locomotion: this may be so, as far as physical life is concerned, but with man, life is more than just that. To the human, life must be *purposeful*, it must have conscious direction, movement in one line toward a certain end. Schopenhauer said that life is a language in which certain truths are to be conveyed to us. If they could be conveyed to us in some other way, conscious life would not be necessary to us.

If the task of living, then, is the learning of certain truths, what are these truths? No one can enumerate all the truths, because as yet they are not all revealed. However, in each era, in each age, there are those who are disclosing more of the knowledge of existence. Centuries of experience have shown man what preparation must be made for the discovery of such truths. The first of the two essentials for this preparation is *orientation*; by orientation we mean finding ourselves. It constitutes our relationship to the state of existence. As one philosopher has said, our whole long life is of the present. The present alone, is all we actually possess. At birth, as soon as we are able to realize our existence, we look toward a long future or prospective life. Toward the end of this conscious

existence, we then look back to the long past. The life of the present is the most important of each age of our existence. What we feel, what we think and do *now*, is important. After all, we cannot ever claim the future, because when the future arrives, it is the present by the fact that we realize it. There seems to lie ahead only an unknown and unclaimed future. Further, the past is never really separate from us. The past is either a forgotten state, or it is a memory and, as such, it is part of our *present* consciousness.

Men have forever tormented themselves with the probability of their origin, from whence they came, and as to their ultimate future or destination. They continually plague themselves with the mingled feelings of wonder about these states and a fear of the so-called mysteries of birth and death. They try to peer backward to discover the beginning. They likewise try to look ahead, tear aside the veil, and imagine all kinds of future states. They have dwelt so long upon these mysteries that they have evolved them into two general philosophical doctrines: one, *ontology* or the beginning; the other, *eschatology* or the end. They conceive these future realms as having strange purposes for man and often imagine them peopled with weird beings.

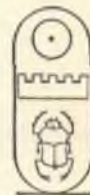
The true answers to birth and death, however, are only to be found by concentrating on the task of living, by giving ourselves fully to the present state of consciousness and understanding ourselves and that existence of which we can be aware. No event, no happening, no matter how different, how apparently distinguished from all else, is wholly independent. Each event has evolved from that which has preceded it, and merges into subsequent ones. The changes which we perceive in the ever-moving panorama of life are not separate phenomena or manifestations but are really intervals of consciousness. The mind opens and closes for a fraction of a second. This is known as the hiatus of consciousness. It functions not unlike the shutter of a camera. During the interval of opening, an impression is registered and becomes a picture which seems separate from all else. If the shutter of the mind had remained open long enough, other

things would have merged with the elements of the picture. Therefore, if there really is no past nor any future, then, likewise there is no real birth or death, no absolute beginning or end.

The Vital Life Force

After all, what do we mean by birth? Do we mean that time when we first become conscious of ourselves and the world in which we apparently exist? Perhaps we mean the moment when the physical body begins its independent existence, when it separates from its parent. Then, again, do we mean by birth when man first discerned the existence of the vital life force; the fact that things were living or animated? Each of these is an event, a kind of beginning. In reality they are but expressions of life and existence. No single one of these events alone truly represents birth—that is, is an absolute beginning. Man is not merely consciousness; he is also body, and, therefore, we cannot measure his birth just by the time he realizes himself. As for the vital life force, that goes back eons of time. The vital life force in us is universal. It has given expression to many kinds of beings other than man, so we cannot measure birth by the life of man. If, on the other hand, we believe that *self-consciousness*, the realization of our own being, is the most important aspect in life, then let us cease worrying about what existed before we were self-conscious.

As for death or the so-called end, it is only a change in the relationship between our self-conscious state and the apparent reality of the world outside of us. The living state confines the vital life force in forms or bodies. It is, however, not destroyed by the disintegration of such forms. Even the effects of our conscious existence, the things we have done during this living period have an *immortality*, if we have lived actively. After all, we leave behind landmarks of our accomplishments. At least the memory of our personality, of our existence in this form, remains with others after death. Schopenhauer asks: "What is it of man that strives to exist?" He answers: "The 'I,' 'I,' 'I.'" All existence clamors the same, namely, *to be*; so that its essence, if nothing else, shall continue. Since all existence is



united in essence, we survive, then, in what we become, as natural forces, after so-called death. Nature has no favorite state. There is no particular expression which forever persists. You are immortal by the fact that *you are* and of what composes you. Do not expect to be eternally preserved in any particular form, as a distinct person or body; such would be contrary to the necessary *motion of Absolute Being*. Marcus Aurelius, Roman statesman and philosopher, said, "Is any man so foolish as to fear change? All things that once were not, owe their existence to change. What is more pleasing and more familiar to nature and the universe than change?" Why fret, then, as to whether the form as we now know it shall endure?

Self-Development

The second essential preparation for this task of living, this job to be done, is *self-development*. A manufactured product, such as a refrigerator or an automobile, is no greater than its designer—his intelligence and the ability he puts forth. It is likewise no greater than the quality of the materials that are used in its production. The finished product, then, is representative of both, the intelligence of the designer and the materials which he uses. However, the human is not such a completed product. Man is a shell of potentialities, a reserve of great possibilities. Nothing in or of man is static. The life force is continually flowing through him. Man's mind and body are plastic. Both are ever capable of further responses to the impulses of life, the drives, the urges, the intuitive impressions. The extent of our experiences in life and what we derive from them depends upon our ability to give play to our functions, to our faculties. The longer a pendulum, the greater can be its arc of swing. The more we respond to our potentialities, the greater can be our development and experience in life. If perfection is an increased development of the attributes of our being, then such perfection lies solely within our province. It is up to us. Self-development, as an evolution and refinement of mind, the understanding of our relation to existence, is a most important task of living.

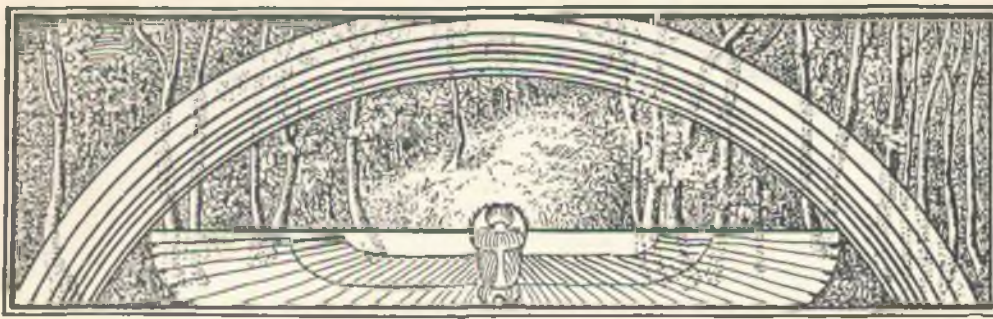
If orientation and self-development are essential to the task of living, then the sooner these things are accomplished, the sooner there will be personal self-sufficiency and satisfaction. *Power*, then, as applied to life, means speeding up the task of living as just considered. This power or acceleration can be had only through knowledge.

Three Kinds of Knowledge

Knowledge is of three general kinds. The first or *substantial* knowledge is the commonest. It is the knowledge that comes to us through the objective senses; it is the ideas arising from seeing, feeling, tasting, smelling and hearing. The qualities of the different senses confer substance upon all the external impulses; these manifestations of the Cosmic which we perceive. These senses give our world such substance as *color, extension, scent, and sound*. Therefore, substantial knowledge is knowledge of the world of form and of reality. This knowledge has no particular distinction. It is not unique. If we can perceive, if we can see or feel, for example, we cannot escape having the ideas which are the consequence of such experiences. These ideas of substance crowd in upon us each conscious hour. They command our attention. We are compelled to respond to them.

The second kind of knowledge is *conceptual knowledge*. It is the knowledge of reflection, of cogitation, of thought. It is the knowledge that is the product of reason. This second kind of knowledge uses the ideas of substantial knowledge. Conceptual knowledge consists of the appraisal of the ideas that arise out of our sense experiences. It arranges these ideas of our world into that comprehension, that understanding, which we call *order*. It is conceptual knowledge that gives the world its value to us in relation to actual and imagined needs. Substantial knowledge is like a man holding out his hand, into which are dropped a number of objects. Conceptual knowledge is the equivalent of examining the objects in his hand to determine their value in relation to himself. Substantial knowledge rises from the forces of nature acting upon our senses. Conceptual

(Continued on Page 292)



Planned Living

By RAYMOND FRANK PIPER
Professor of Philosophy in Syracuse University



OUR HUMAN MINDS possess a power at once so wonderful and familiar, so divine and dangerous, that we need sometimes to pause and consider its significance for living. That greatest wonder of the mind is the idea, the power to picture things that are near or far in space and time, the power to collect knowledge in the "cups of being" called *concepts*. In memory ideas, we may relive a finished, nonexistent past, and in the ideas of creative imagination we may preview aspects of the "infinitely unfinished" future. Indeed, the basic function of ideas is to provide dynamic plans for abundant living.

But there is no road from an ideal (an idea that ought to be) to the real save through the two gates of the mind: imaginative conception and effective volition. Ideas are the growing points of existence, the budding places in the soul where what ought to be is becoming what is. Our amazing capacity for free ideas and free action confer upon us a serious, godlike responsibility; we know with certainty that we are co-builders of whatever the new world shall be.

In those divine moments when we acknowledge that we have a personal share in world making, we long for clear and solid plans (idea charts) to guide our conduct to a better earth.

Then we appreciate why St. Paul called men of vision *pilgrims*; they are travelers and strangers in a country because they have yet to build the homes and cities in which they wish to live. The pilgrim needs a combination of virtues: the courage of the pioneer and the clear, far vision of the statesman and philosopher; the technique of the engineer and the passion of the religionist.

Planned Living Necessary

Three profound reasons make definite planning necessary for a good society and happy living. (a) *We cannot help having ideas.* Entertaining ideas is so natural and easy for us that we cannot be human without anticipating, without contemplating tomorrow's food or next winter's shelter. To set up purposes is the most distinctive mark of man. Without them we become beasts. One of the deepest characteristics of unspoiled man is to expect tomorrow to be better than today and to make it so.

After Count Keyserling, the German traveler-philosopher, in balmy Ceylon, had made himself a Buddhist for a while, he testified, "I am not happy precisely because every wish seems to be fulfilled, and in fulfilment all longing is neutralized, and without longing the life that I mean ends." The philosopher, George A. Wilson, has declared, "Nothing will satisfy us long that does not involve some achievement on our part. All thinking and valuing looks



toward achieving. We are active as long as we are alive."

We do not know the ancient racial roots of this concern for the future. Is it due to man's age-long experience with the daily coming of night and the longing for the dawn's clear sunlight? or to the slow growth of plants and animals? or the dread of long winters? Mankind learned long ago that if life is to be more than a mere succession of transient animal sensations, punctuated with terrible hunger and catastrophe, he must plan not only for tomorrow but for distant days.

Free ideas evidently entail great risks. They open wide a door to faith and truth, but also to perilous errors and cruel superstitions. Ideas may make or mar us, and, therefore, they call for responsible management. Reinhold Niebuhr asserts that "Since it is man's nature to be emancipated of the tyranny of the immediate present and to transcend the processes of nature in which he is involved, he cannot exist without having his eyes upon the future. The future is the symbol of his freedom."

(b) There is a second need for planning. All our purposes concern the increase of the goods of living. Every normal human being wants to realize certain values: at least to maintain whatever he has found to be good, and to add to them if he can.

But one does not become an adult without discovering that life's goods do not miraculously appear with the wish for them. The attainment of every good depends upon the fulfilment of definite conditions. *Human values are conditioned by laws which must be obeyed*, if they are to be attained: follow the laws or lose the goods.

The universe has a marvelous way of honoring legitimate wishes and true ideas. Artillerymen think out the chemical and mathematical formulas for dropping a shell in a certain place; then if their thinking is true, the forces of nature carry the shell to its expected destination. Or suppose I want to move a book from a shelf to my table. I will it and it is done. I ask reality for a reasonable favor and it is granted. The result is a miracle: for we do not know how my idea of transferring this book

passed from my mind into the muscle that moved it. The result in fact set aside the physical law of inertia which had kept the book in its place. The universe is packed full of opportunities for good, and seems ever-ready to answer intelligent prayers.

In short, we live in a world of orderly processes. Much of this order is subject to man's redirection. We believe in the goodness of the Supreme Mind, for one reason, because so many of the laws of reality, both physical and spiritual, ever stand ready to cooperate with an intelligent human controller. But it is evident that we cannot harness nature's laws to pull forward our plans until we have a clear idea of where we want to go and skill in hooking our ideas onto the right laws.

(c) The third need for planning is that *the best goods of life are fruits of arts which require long preparation and training*. Health and wealth, benevolence and fortitude, beauty and wisdom, and other treasures, depend upon careful discipline, upon the achievement of one kind of art or another. In brief, the successful planner, the good human engineer, must know the laws of nature and also possess the arts of directing them effectively. Living is a sequence of arts which have to be learned by training and practice, and by more training and practice.

I have often wished that I could play the piano. I can imagine the delight of a pianist who can express his feelings freely on this instrument. I know well the conditions a creative artist must fulfill to achieve that satisfaction, and I sadly admit that I have not fulfilled the conditions of persistent practice. But from this experience I discover that the problems of life are of three kinds: (1) to know what is good, to like the right things; (2) to know how to realize chosen goods; and (3) to possess the skill needful for this realization. The intellectual knowledge of the first two without the third makes one an empty and impractical idealist.

Let us summarize the three reasons for asserting that planning is needful for a good life. (a) We possess a divine capacity for anticipating the future through ideas. This capacity

(Continued on Page 293)



Temple Echoes

By PLATONICUS, F. R. C.



THE Rose-Croix University and Convention sessions of 1947 have ended happily, with much satisfaction expressed on all sides. The three weeks of RCU were unusually active, harmonious, and educationally productive.

The University is divided into three colleges. Professors in the College of Fine and Mystic Arts this year were James French of Minneapolis, F. H. Ingersoll of South Bend, Indiana, Earle Lewis and Frances Vejtasa of San Jose, and Louise Anderson of Junction City, Oregon. In the College of Mundane and Arcane Science were Professors Erwin Watermeyer, Dr. H. Arvis Talley, Jay R. McCullough, and Ralph W. Kerr, all of San Jose. In the College of Humanities were Dean Gilbert N. Holloway Jr. and Joel Disher. There were two staff assistants: Ralph W. Randall of San Jose, in alchemy, and Mildred French of Minneapolis, in music.

The Emperor, Supreme Secretary, Grand Master, and the Dean gave special lectures during the course of the session to all students assembled in the Francis Bacon Auditorium.

Michael Ellis of San Diego was elected president of the Student Body for the session, and served very capably. Floyd W. Newman of Lincoln, Nebraska, was vice-president, and Sylvia S. Swearer of New York City was secretary-treasurer.

Last year's student president, Edwin A. Falkowski of Milwaukee, was elected president of the RCU Alumni Asso-

ciation for the coming year; Paul A. Plenckner of Mount Ranier, Maryland, was chosen as vice-president of the alumni, and Pearl Baldwin of Long Beach, California, as secretary-treasurer.

Through the generosity of a Frater, who wishes to remain anonymous, there is given each year at the close of the session the H. Spencer Lewis Memorial Award to the student who, in the opinion of the faculty, has shown the greatest educational growth and accomplishment during the three weeks. The Award this year was won by Soror Lily M. Callander of Auckland, New Zealand, who travelled some four thousand miles by air to attend the session!

Miss Callander was profoundly impressed by Frater James French's technique of voice instruction. She now plans to study singing for several months in this country, and then to teach music and voice in her native New Zealand.

Every year the RCU seems better and better, with more satisfying educational results. We are already planning for the annual session of 1948, to be held during the last two weeks of June and the first week of July. If you are an active member of AMORC, you are invited to write to the Registrar and obtain information about matriculation in the University, in the form of a carefully prepared booklet, *The Story of Learning*.

* * *

Elsewhere in this issue you will read a more detailed report of the 1947 Convention. Nearly one thousand



members of AMORC registered, making it the largest international conclave of our membership ever held during this cycle of activity.

During the mornings and afternoons of the four Convention days, there were convocations in the Supreme Temple, classes in the degree studies of Rosicrucian philosophy, scientific and mystical demonstrations, lectures, an open forum, and initiations.

The evening sessions in the Francis Bacon Auditorium were dramatic and inspiring, with the opening address of the Emperor entitled "Reconstruction of Society," on Sunday; a beautiful and impressive Mystical Allegory on Monday; an esoteric demonstration and experiment by the Emperor on Tuesday; and the banquet on Wednesday, followed by a dance sponsored by the Colombes' Guild. There were many other activities and features, too numerous to mention here.

We were honored by the presence of five Grand Councillors of AMORC: Frater James Blaydes of Dallas, Texas; H. C. Blackwell of Chicago; Robert Wentworth of Boston; O. Hughes of Topeka, Kansas; and José A. Calcaño Calcaño of Caracas, Venezuela. The last two gentlemen retired from the Grand Council to assume other duties as AMORC staff officials, and their places were filled by the election of Frater James French of Minneapolis, Minnesota, and Dr. G. A. Pardo of Caracas, Venezuela. Frater French will serve the North Central States of America, while Dr. Pardo will represent the Latin-American countries.

The enormous registration of members severely taxed the facilities of the buildings and grounds, requiring two sessions of many lectures and demonstrations. The next important event on the expansion program of the Order will be the erection of a new Supreme Temple. As our Supreme Secretary explained to the opening session, it is hoped that conditions in the building industry will permit the breaking of ground for the new Temple in 1948, with the laying of the cornerstone tentatively set for next year's Convention. However, all depends upon materials, prices, and other crucial factors in construction.

Every Rosicrucian student should make an effort to attend the Rose-Croix University at least once—more times if possible—and the annual convention. Both are an inspiration, and fix in one's consciousness the full meaning of Rosicrucianism, as well as clarifying many subtle points in our mystical philosophy.

* * *

During each Convention important documents are taken from the archives of the Order, to be exhibited and explained to the membership. There are hundreds of letters, documents, diplomas, official documents of recognition, memorials, and other records of legal and historical importance.

For example, there are numerous authentic documents issued by the F.U.D. O.S.I. (The Universal Federation of Initiatic Orders and Societies, recognizing the AMORC as the only organization in the Western world perpetuating and disseminating the traditional initiations and secret teachings of the Rosicrucian brotherhood. The authenticity of AMORC is clearly documented, and the historical inquirer sees tangible evidence of the international connections of the Order, its splendid reputation throughout the world, and its integrity as a genuine Rosicrucian body.

Many of these fascinating documents are diplomas, letters of recognition, credentials and memorials to Dr. H. Spencer Lewis, first Emperor of AMORC, by mystics, philosophers, and cultural societies all over the world. There are also many of the same type of documents honoring the literary and cultural achievements of Emperor Ralph M. Lewis.

Other papers testify to the legal, administrative, and financial integrity of the Rosicrucian Order. For example, there is a letter from the Commissioner of Internal Revenue of the United States, stating that after the usual careful investigation by the government it was found that the Order operates as a strictly nonprofit educational organization, and therefore under the law of our country is entitled to exemption from the payment of Federal income tax. This gives the lie to critics and enemies of the good work of the Organization who endeavor to spread stories that the

Order is a commercial proposition or "racket" and that the Emperor or other officers are deriving huge incomes or profits from its activities. These documents are *tangible proof* of the integrity, reputation, and authenticity of AMORC.

If you come to the Convention of 1948, you will have an opportunity to view these documents from the archives, and entirely satisfy yourself, if you need further convincing, as to the genuineness and authenticity of this great mystical organization, its esoteric affiliations and hierarchical inspiration.

* * *

THREE MYSTICAL DOCTRINES:

In the literature of mysticism one repeatedly encounters three doctrines or theories of essential importance: (1) *Emanation*, (2) the *Exile*, and (3) the *Return*.

As explained in the July issue of this column, from the *center* of Absolute Being *emanates* all that is. There is an eternal outpouring from the Divine Source. This inner spiritual condition is viewed as the center of a spherical or cellular universe, lending weight to the arcane or cellular cosmology.

The Platonic tradition of idealism and mysticism places strong emphasis upon this theory of emanation. Plotinus, *great among the Neo-Platonists*, taught that the more removed any manifestation was from the inward spiritual center, the grosser it would be, until the grossest and densest sphere of all would be reached—namely, the *earth*. Everything apart from the center is in privation, he explained, while the earth is a state of pure privation, even of complete evil!

Man belongs in the center but is *exiled* upon the circumference! There are various conceptions of the spiritual exile, but there is agreement that man's origin is Divine, and that in an anterior state of existence he enjoyed greater spiritual rights and privileges than he now possesses. Man too was emanated from the inner Cosmic immensity, and may have dwelt originally in a far more glorious *spiritual form* than in his present limited body.

Man was endowed with free will, the power of choice, and it was the misuse

or prevarication of his will which led to his literal and figurative downfall! Collective man *willed* in opposition to Cosmic Law and the Will of God, and the Karmic result of this error was the precipitation or materialization of humanity into physical bodies. The self, the soul-personality, as Plato stated, assumed the chains, the incarceration of the material body. This is the exile: Man, essentially a Divine Being, a spiritual self, is exiled or materialized in a very gross realm, subject to the attractions, passions, and illusions of matter.

Man intuitively recognizes this deplorable status. He *yearns* to be free, to escape and overcome his exiled, imprisoned conditions of existence.

There is only one answer to this riddle of life and human destiny: the *Return*. Return to what? To nature? To more refined material states? No! It is the final, destined return to God, to the Absolute Being whose creative power and attributes of Life, Light, and Love constantly emanate from the inner spiritual sun of the Cosmos, giving life and meaning to all that is.

Any other destiny than the Return to God is *inconceivable* to the mystical temperament. We are on our way Home, wending our various ways to complete absorption into the One.

Our way of Return encompasses many cycles of experience, as those of you familiar with the doctrines of reincarnation and Karma well realize. We cannot throw off all the chains in one short life. Salvation in a mystical sense is not that easy. We must incarnate many, many times upon this earthly sphere of privation and suffering before wisdom is attained and consciousness is purged of all errors.

With each cycle our consciousness is extended a little more into the Cosmic; we contact more readily the Ideal Realm of Truth, Love, and Beauty. Mastership or adeptship, towards which we strive, means a complete extension of consciousness into the Cosmic, an unlimited divine awareness. The Master is free from the wheel of rebirth and able to assist with the upliftment and spiritualization of mankind. Eventually we shall all reach the status of mastership, and when all men are thus elevated we shall be prepared for the



next stage of elevation into the sublime Consciousness of God.

In these historic conceptions of the Return is also found the idea of the re-integration of all creatures, and even of nature itself. It is a sort of Cosmic breathing process, a Divine exhalation followed by a stupendous inhalation. "In the End all will come back to the Beginning," wrote the sage Martinez Pasquales in the eighteenth century. God breathed forth all manifestation through the power of the Word, the Logos. The Return implies a great in-breathing, when all manifestation will return unto the Source.

What will follow then? It is perhaps idle to speculate. The whole process might be repeated, with variations in accord with the inscrutable wisdom of Omniscience.

This much is clear: God is our Source and our Home, and as we more and more find Him there will be little concern for future states of being, for to be One with God is to have and be everything.

* * *

RALLIES: During the fall, winter, and spring, many of our Lodges and Chapters sponsor rallies, to which are invited all active members of the Order. Make a note of these dates, and attend these regional conclaves of Rosi-

crucians if possible: The New York City Lodge rally, on October 12 and 13; Hermes Lodge of Los Angeles, same dates; and Benjamin Franklin Lodge of Philadelphia, November 15 and 16.

New Rosicrucian Chapters have been organized in Santa Barbara and San Bernardino, California. Members in the surrounding areas are invited and urged to contact the respective Masters of Chapters, for information: Santa Barbara: Mr. B. D. Van Buren, 1224 Garden Street; San Bernardino: Mr. Charles S. Hefflon, 795 Tenth Street.

* * *

With this issue *Temple Echoes* begins its fifth year of publication. It is a pleasure to enter symbolically your home each month in the pages of this magazine as your philosophic friend *Platonicus*.

The times call for mystical philosophy. Seldom has the world been more distraught, more in need of Cosmic guidance, spiritual attunement, and esoteric instruction.

So let us humbly continue our monthly reunions of thought, our echoes from the Divine Temple of Self. May the lovely fall season prosper your activities, sensitize all higher faculties, and lead you firmly onward up the mystic path of Return unto God.

WHY KNOWLEDGE IS POWER

(Continued from Page 286)

knowledge, on the other hand, is the result of personal initiative. It depends upon us. It is mind exerting influence on the world it has perceived. In fact, conceptual knowledge creates our personal world. The world to us is the understanding we have through conceptual knowledge of our experience of it. It is conceptual knowledge which causes us to establish trades, professions, the state, and political ideologies.

The third kind of knowledge is *self-realization*. This kind of knowledge has been given many names down through the centuries, such as intuitive knowledge, innate ideas, and knowledge of the soul. It is the highest knowledge of all because it is the idea arising out of the impulses, im-

pressions and urges of the *soul*. It is this knowledge which engenders moral discipline. It helps us to determine the right and wrong of conduct. It provides for certain restraints. It is this knowledge that keeps the self from being mired by the passions and desires of the body. It is this knowledge which inspires love of the Cosmic and creates the desire to know more about our existence. It is the knowledge which becomes the incentive for humanitarianism, which brings about a display of compassion and love of our fellows. It inspires virtue. In fact, all noble conduct in life, which has been acclaimed by philosophers and poets, is an expression of this third kind of knowledge. This self-realization, however, has often been perverted by religion. Though it

is the knowledge which has brought about religion, the attempt to approach God and understand Him, religion has often, in turn, tried to arrest it and confine it to certain channels.

This third kind of knowledge must be *supreme* with each of us. It must hold conceptual knowledge within bounds. It must cause the reason to plan constructively. Today, too much stress has been placed upon substantial and conceptual knowledge alone. It avails us nothing to be able to see farther, to hear octaves which we have not been able to discern before, or to be able to reason how to use such knowledge, if its end or objective brings about a degeneracy of man. A tendency toward a complete disregard of self-realization results in moral decline and wrong

idealism, to the extent that substantial and conceptual knowledge are corrupted and misapplied. The full *power* of knowledge comes only from the use of all these three kinds of knowledge. The first and highest, we repeat, is self-realization: then comes the conceptual; and finally, the commonest, substantial.

The ideal of the Rose-Croix University, the university of the Rosicrucian Order, is to teach and to encourage the balance of these three kinds of knowledge. It is realized that such knowledge will facilitate the task of living and bring about its ends sooner. A motto to remind us of the inter-relationship of these three kinds of knowledge might be: objectively perceive, mentally conceive, and morally achieve.

PLANNED LIVING

(Continued from Page 288)

thrusts upon us the responsibility of being copartners in the creation of a better world. This responsibility is increased by the fact that ideas may run wild and destroy as well as build.

(b) All human values grow only under definite conditions. They are like seeds which remain fruitless until they encounter soil, rain, and sunshine. Let us recall the lament of Thomas Gray in his "Elegy Written in a Country Churchyard." The poet sings of "hands that the rod of empire might have swayed" and of how "chill penury . . . froze the genial current" of many a soul.

(c) The finest goods of life are the products of arts which require long training and careful execution.

The result of fulfilling these three prerequisites is freedom. Freedom is the essence of happiness, if freedom is adequately conceived. True freedom means not merely the conquest of obstacles in our pathway, but the mastery of the conditions necessary for realizing our legitimate wishes in this kind of world.

Some Practical Suggestions

The preceding foundation facts entail many important suggestions for creative living. Indeed, these three principles may be restated as a general for-

mula for planned living: (a) *build as clear a picture as possible of something you want to accomplish*, whether it is to take a day, a year, or a lifetime. One excellent way of integrating life as a whole is to concentrate upon some urgent problem in contemporary history which needs solution for human good, and then make it the business of your life to contribute all you can to its solution.

(b) *Ascertain as much truth as possible about the laws of reality that condition your goal*. Be an alert disciple of whatever masters have had experience with your problem. Maintain a persistent search for relevant wisdom in science, philosophy, art, religion, and daily life.

(c) Finally, *commit your will to the long training period* necessary for gaining whatever skill or art is needful for the attainment of your goal.

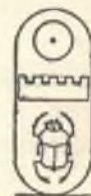
The preceding formula for planned living may be summarized in many ways. Here are four possibilities:

(a) vivid realization, pertinent truth, appropriate art.

(b) imagination, wisdom, skill.

(c) dream, dream; discover, discover, discover; drill, drill, drill.

(d) picture, picture, picture; prove, prove, prove; practice, practice, practice.



This formula will work in minor as well as major problems. Clearly it is indispensable in becoming a first-class farmer or physician, artist, teacher, or other professional. It applies equally well in making cakes, writing letters, building an attractive personality, or in sincere benevolence. It is one of the *obvious greats* of existence.

In order to gain clarity and courage in carrying through a planned life, four additional maxims are valuable: (a) Perfection is a direction of endless growth rather than a finished and final state of being. In "Sweetness and Light," Mathew Arnold declares, "Not a having and a resting, but a growing and a becoming, is the character of perfection as culture conceives it." Destiny in practice means, as W. E. Hocking has suggested, the direction of one's next step.

Then happiness comes in the *process*

of attainment as well as in the achievement of our goal. The poet, A. E. Johnson, has said, "God may be thought of as the view we get climbing. He is that joy and suffering and fellowship which arrive to us in the going toward Him."

It is by solving many particular problems along the way that gradually we come to grasp the big question of life's meaning. Meanwhile we do not postpone delight to the time of consummation, but find daily joy in doing well the next step along the path of expanding life.

(b) A well-planned life presupposes a knowledge of the major human values that are possible of attainment. The abbreviated table that follows seems to include a place for all of the goods of life, except the one basic good, the foundation of all the rest: personal existence—life and self-consciousness:

The Basic Values of Life

A. Utilitarian values (material welfare):

1. Health: of body and mind.
2. Wealth: economic values.
3. Work values: a satisfying trade or profession.

B. Social values:

4. Love: friendship, social graces, etc.
5. Justice: social security, peace, fair laws.
6. Cooperation: skill in social adjustments.

C. Cultural values:

7. Wisdom.
8. Beauty.
9. Recreational values: play, sports, hobbies, etc.
10. Goodness or character values: essential habits, virtues, and manners.

D. Philosophic or total values:

11. Personal existence: life and self-consciousness.
12. Integration or unity of personality (this unity is promoted by the next four).
13. Self-realization through education.
14. Holiness, or wholeness: all religious values.
15. Fortitude or hardihood: capacity to take and profit by the evils of existence.
16. Freedom and self-reliance, including all preceding skills.
17. Adventure.

From this list of values a definition of happiness may be derived; namely, happiness consists in the realization and enjoyment, in satisfying measure, of all of the chief types of human good. When freedom is defined as above, it becomes practically synonymous with happiness, and the final factor of adventure makes a place for all the delights of fresh discovery and for the unpredictable goods of the future.

(c) One of the philosophical values in the preceding table is of special significance in planned living; namely, fortitude. For every good in this list there is an opposite evil; so that one could readily construct a parallel table of the seventeen kinds of human suffering.

Now since one's life may be upset by encountering unexpected and perplexing evils, a good plan for living must include a theory and technique for dealing with whatever suffering may overtake us.

All evils fall into two classes: (1) curable ones, evils that can be overcome by science, religion, and other controls of intelligence; (2) incurable, inevitable evils. The latter constitute the more formidable kind, and to face them with equilibrium and victory requires the attainment of a quality or virtue which I have called *fortitude*. The foundation for such a fortitude is the resolute acceptance of the proposition that for a sane and courageous man every inevitable evil can be turned into a stepping-stone to a new or higher good. Evil is transition to good. If one has not already gained this conviction, the best time to take possession of it is now.

The compacted words of six wise men may help us to establish firmly our belief in the preceding theory of evil. George A. Wilson: "We must regard all evil as a promise and potency of good; the good of evil is the preventing and overcoming of it. Its meaning is what it can yield of future good." Max Dessoir: "In the suffering of the mother, man is born, and he is reborn in his own suffering." George Boas: "One does not know oneself without a struggle. In the mastery of whatsoever

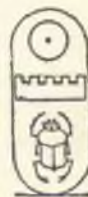
opponent one chooses one sees what one is good for." Saigo Nanshu: "The way is hard to follow and is full of obstacles. He who would overcome difficulties should practice and rejoice in them. He who does not follow the way in daily events cannot meet the crisis." Maurice Maeterlinck: "The loftiest reasons for sorrow must be on the eve of becoming reasons for gladness and joy." Horace Holley: "Cosmically, pain is the plow that cultivates the neglected earth of consciousness. Pain opens the earth of consciousness that the divine seed may be fertilized by the water of life."

(d) Belief in the reality of successive levels of spiritual attainment calls for creative faith, "where faith means a sublime venture of the enlightened imagination beyond the realms of the obvious." W. E. Hocking declares that, "Faith is the loyal determination and resolve which sees the world *as it is capable of* becoming and commits its fortunes to the effort to make real what it thus sees." This proposition will be true also if one reads it again and substitutes *oneself for world*.

Many facts support the belief in levels of spiritual life. We marvel at the immense distance man has traveled from the amoeba. We know how greatly our own minds have expanded since infancy. We know of nothing in the structure of our consciousness to prevent immeasurably more experience. We listen with wonder to the words of masters who have traveled far beyond our own valleys. By dwelling with the best truth we know and by associating with the finest minds of history, we feel ourselves growing in light and power to create good.

Thus many achievements of the known-past warrant us in extending our hope and faith into the union future. "Faith is the continuation of reason." Planned living needs creative faith, which means that dynamic blend of clear vision, trust in reality, and aggressive, artful venture by which the human self initiates the conditions which are favorable to an expanding and abundant life.

The human consciousness "is the organizer of the universe." That aspect of Being which is comprehensible to the mind appears as order.—Validivar.





Illusions of the Senses

By RALPH M. LEWIS, F. R. C.

Reprinted by request, from the February, 1946, issue of *The Rosicrucian Forum*, a private magazine circulating only among members of the Rosicrucian Order (AMORC).



PERHAPS one of the most difficult tasks is to convince people of the fallibility of their senses. If a person appears to have normal eyesight, and no deficiency in any of his receptor senses, he is usually confident that the world is as he perceives it. As Locke, the English philosopher, pointed out, in his famous essay on the human understanding, most men believe that their senses mirror the external world. They are convinced that things quite closely resemble the ideas which they have of them.

Our consciousness of the physical existence of our bodies and of external objects is a *grand illusion*. The application of reason and analysis to much of what we *believe* and say that we *know* would excoriate this belief and knowledge of its existence to us. There are many self-deceptions which bring to us, for certain intervals of time, consolation, peace of mind, and a false sense of security. Perhaps it is just as well that many persons are not as rational and as analytical about their experiences as they could be. If they were, then one by one they would lose those things, those beliefs and thoughts, which have brought them a certain comfort during the years. The small child finds ecstasy in the expectation that Santa Claus is going to visit him from out a mythical land and shower him with gifts. The older boy or girl

is made to find a certain satisfaction in the statement that the stork delivers his newborn sister or brother. Many adults find deep satisfaction in the anthropomorphic concept of God, picturing him as a benign elderly gentleman with a long flowing beard, who arbitrarily decides the events of each person's life.

The problem is whether to disabuse such minds with *knowledge* or to allow them the bliss of ignorance. There is always the danger that the shock of reality may make them skeptical of all observation and make life a bitter ordeal. On the other hand, an intelligent parent will eventually inform the child that Santa Claus doesn't exist and that the stork did not bring his baby sister. The tactful method, and the proper one, is to make the person happy in the substitution of the new knowledge. He must be made to realize that it is for his own benefit ultimately to know the *truth*. For analogy, we might walk blindfolded for a considerable distance in order to be spared many unpleasant sights. However, it would not be advisable to advocate such enforced blindness indefinitely, because the very sight that might see unpleasant things could also help us avoid serious pitfalls that would prove to be painful.

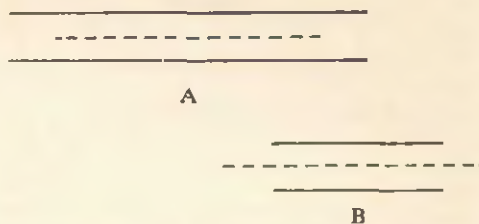
Philosophically, it can be sustained that all our conceptions of the actuality of the external world are but illusions. Nothing is as we conceive it to be, matter, space, life and the like. Yet we cannot become like Pyrrho, the skeptic of old, of whom it is said that he had

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so little faith in what he perceived that he refused to leave the roadside when a vehicle approached and, consequently, was injured. We know fundamentally our senses create within the mind many ideas which we have. They intercept external stimuli and present them to the consciousness in the nature of certain sensations which we interpret in a specific manner. We know psychologically that *spatial* relations, for example, the nearness, farness, smallness, and largeness of objects, depend upon several factors such as direction, extent or size of the stimulating object, and the distance or depth of the stimulus. The three dimensions are very fundamentally related to the structure of the eye itself. What we can and should do, therefore, is to accept these illusions as natural, as necessary to our welfare. They arise directly out of our organic structure. We cannot annihilate our senses and still live in a physical world. However, when it is known that we compound our illusions by wrong interpretations or by confusion of the normal sensations, we should then correct such errors. The purpose of the following is, therefore, to acquaint you with a number of common illusions, and by this means we hope to have you question every empirical experience before adding it to your category of dependable knowledge.

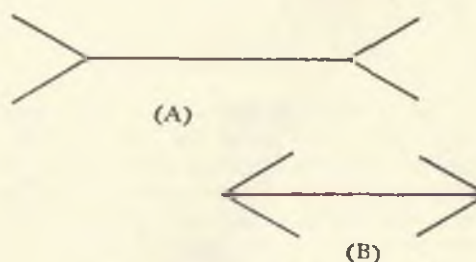
First, it is appropriate to distinguish between *illusion*, *delusion*, and *hallucination*. Delusion refers to false judgment and error in belief. Likewise, illusions must not be confused with hallucinations. The latter refer to the apparent perception of something when there is no corresponding organic stimulus. Perhaps the commonest form of illusions are optical ones. These illusions frequently occur in geometric patterns. They are expressed in errors of length, area, direction, and curvature. These illusions are due to false perception of the patterns of lines. They occur because we attempt to reconcile parts of a figure to the whole figure or pattern, and thereby visually distort the part. *Contrast illusion* offers an example. The person standing between two tall people looks shorter than he is. We

offer the following illustration. Study A and B below.

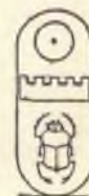


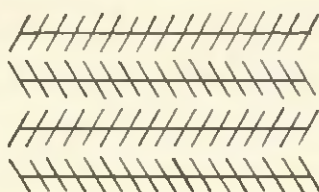
Is the dotted line longer in A than in B? Measure it. It appears longer in B only because of the contrast of the shorter continuous heavy lines.

There are theories which have been offered as an explanation of how we are confused in our visual perceptions. The first of these theories which we shall consider is called *eye movement*. It is generally assumed that the impression of length is gained by moving the eye along the object so as to follow from one end to the other. The vertical movement of the eye as it looks upward at a vertical line requires considerable effort. The vertical line will consequently seem *longer* than a horizontal line of equal length. Again, if the outward ends of a line attract the eye, that is, cause the movement to exceed the length of the unaltered line, the latter (A) will seem *longer* because the eye has included the ends with the center. Conversely, if the ends of the line turn inward, the movement of the eye is confined between the two inner extremes and the whole will seem shorter (B). Note the illustrations below.



The illustrations above C show illusions caused by changing the direction of the oblique lines passing through horizontal lines. It will be noted that, although the lines are horizontal, they seem to turn upward or bend downward. (See following page.)



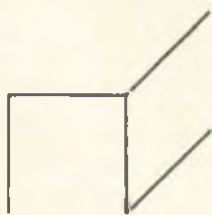


C

The lines of the arcs drawn below are identical in length, but it appears that the upper arc is smaller, because its shorter line is immediately above the longer line of the lower arc.

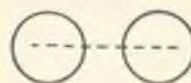


Still another theory of illusion is known as *perspective theory*. A line drawing suggests objects in three dimensions, length, breadth, and depth. Some lines may be of equal length but, if they are used in the drawing to suggest *perspective*, they may seem to be either longer or foreshortened. For example, study the illustration below. All lines are equal. The one suggesting depth, however, appears longer.

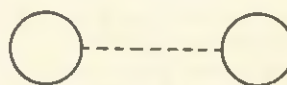


The *confusion theory*. It becomes very difficult to judge the lines and angles of a figure, because the observer is engrossed in the appearance of the figure as a whole. He looks upon the figure as a unit. He finds it difficult to rid himself of the total impression that carries over from an observation of the whole figure. These impressions which are brought over are *added* to the ones he has of the line which he imagines he is judging singly. Consequently, there is the illusion that the single line is longer than it actually is. This princi-

ple is illustrated below. The two dotted lines in Figures A and B are of the same length. It will be observed, however, that the dotted line in Figure B seems to be of greater length.



A

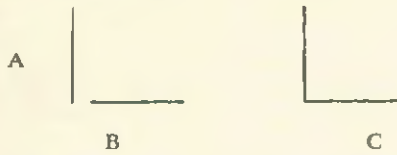


B

Habits, of course, contribute greatly to many illusions we experience. With continual reading, for example, we react to the stimulus of the *word patterns* instead of to single words. We read a whole line at a time, not for its component words, but for its meaning. Consequently, a sentence may often have errors of spelling or other typographical mistakes which we do not see at all. The stimulus of the single word is lacking. A proofreader follows a different reading arrangement. He reads for words instead of ideas and yet it is difficult for him to break away entirely from the stimulus of patterns of thought. In other words, he sometimes continues to grasp whole sentences for their meaning and does not see misspelled words or errors in punctuation.

Another optical illusion is that known technically as *phi-phenomenon*. We know, of course, that motion pictures are not constantly in motion though they seem so to the eye. There are intervals of a fraction of a second when the motion picture screen is absolutely *black*. The projector throws on the screen a series of *still* photographs. These are interrupted by the shutter of the projector causing intervals of darkness. We are not conscious of the darkness, and the alternation between it and the still photographs causes the illusion that the pictures are *moving*. The consciousness retains for the fraction of a second the image that is held on the retina of the eye and then the picture is followed, after the dark interval, by another picture. They are so united in the mind as to create the illusion of constant motion. Tests

of this phi-phenomenon or the illusion of motion have been made with the following illustration:



Illustrations A and B are flashed on and off rapidly on the screen. If there is a fairly long interval between the two flashes, as 150 milliseconds (thousandths of a second), lines A and B seem separated, as shown above. If the flashes are cut to 20 milliseconds, the lines seem to form a right angle, that is, lines A and B are united. If the interval is 60-90 milliseconds, then, to the sense of sight, A appears actually to *move* over to join B, as shown in Illustration C.

The olfactory sense is also subject to illusion. The examples to follow, however, are due to *suggestion* as well. Our susceptibility to suggestion is principally dependent upon the faculty of imagination. An active imagination will combine simple ideas readily to form new and complex ones. The synchasy of the imagination is not always voluntary. Often we do not realize what is occurring and the suggestion may, therefore, be quite misleading at times. For example, a test was made by having several persons smell, successively, three strong odors, namely, peppermint, wintergreen, and ethyl alcohol. Then the subjects were given ten bottles to smell, having been told that they had a delicate scent of two of the three odors. The subjects were requested to name the scents smelled. As a matter of fact, none of the bottles had any of the three odors. Yet the majority of the persons professed to have smelled one or more of them.

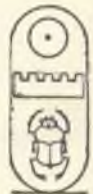
Illusions of the tactile sense are easily accomplished with the aid of suggestion. A subject's hands are placed in a bowl of liquid which contains electrodes. A current starts through the primary coil and then slowly the sec-

ond coil is pulled up until the subject feels a very definite shock. Next the subject is told that he is going to be tested for his sensitivity to electric shock; that is, it is going to be determined how slight an electric current he will be able to feel. He is requested to immediately announce the slightest stimulus from the electrodes. At this time, unbeknown to the subject, the current is switched off from the primary coil. When the secondary coil is slowly pulled, the subject will exclaim that he feels the current which in reality does not exist.

Imagination is extremely useful in our living for it extends the possibilities of all that we perceive, by suggesting new forms into which it may be assembled. Without imagination, we would be bound strictly by the immediate qualities which things present to our senses. However, we must also realize that imagination, not directed by reason, becomes *fancy*, as has been well stated in our Rosicrucian monographs. It can, under such circumstances, become harmful because of the illusions which arise from it. Take your fountain pen and shake a drop of ink from it, so that it falls from the height of a few inches onto a white sheet of paper. As you look at the ink spot, its form will immediately suggest to your imagination several designs. It will seem to resemble many different things. If you did not exercise reason, you might think that the ink spot is other than what it is. On the other hand, if, after several attempts, an ink spot does not suggest something to you by its design, your imagination is lacking and it follows that your creative ability is constricted. There is an old adage to the effect that there is none so blind as he who will not see. Seeing with the mind, however, is equally important as seeing with the eyes. Unless we exercise our inner perceptions and psychic faculties, as we are encouraged to do by our Rosicrucian teachings, our eyes and their fellow sense organs may lead us far astray in life.



Men who are devoid of the power of spiritual perception are unable to recognize anything that cannot be seen externally.—Paracelsus.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

SOURCE OF STRENGTH

Be more ready to acknowledge a benefit than to revenge an injury.

—Unto Thee I Grant



MOST MEN are proud of any degree of independence they attain. Whether it be economic, social, or intellectual, it is with pride that an individual points to the degree of independence which he is enjoying. Such a state is upheld to the young as being desirable.

Man should learn to stand on his own two feet, to face the problems of daily living based upon his own ability to deal with them. Such idealism is most worthy, and surely a group or a nation of people with such a philosophy are exercising a better form of mental hygiene than those who would wait for

the word of someone else before making even simple decisions or movements. Such independence is an indication of strength—strength of character and strength of mind, which, in turn, shows that man has utilized his God-given rights and powers.

From such philosophy some have gained the impression that to be dependent upon others is a sign of weakness; however, both independence and dependence are relative terms. It seems impossible to conceive of anyone who might be entirely independent of his environment, or completely dependent upon it. It would be hard for us to analyze the benefits that we gain from others. Every meal we eat, every activity of the day is dependent upon the

labor, intelligence, and planning of many people not even known to us. It is theoretically true that certain individuals have been able to retire to undeveloped land and literally tear their existence from it. However, in practice it is seldom done, and even much more seldom done from voluntary choice.

That we depend upon various sources of supply, including the labor of others, for food, comfort, and luxuries is not a sign of weakness. It is, in a sense, an intelligent extension of the very philosophy of independence. Man has learned that if he is to be independent in some respects, he must yield some of that same independence to others. It would be ridiculous for a specialist in one line to do the detail that could be done by the specialist in another line. Man must then learn that to acknowledge dependence upon his fellow beings is not being weak but rather being intelligent. What we might call a modern sin is the development of an idea of independence to the point of being critical of everything that interferes with our independence by failing to acknowledge the benefits that come from others. Some people find it very difficult to admit that they rely on a source outside themselves for anything. Independence to them has become a God, they are proud of their strength in controlling others and themselves. However, they must realize that the very condition which they seek is in itself dependent upon the will of God, the existence of life itself, and of all other living things and many inanimate things about them.

We all rise to our own defense when our ways are interfered with. We have a somewhat primitive instinct in us that causes us to wish immediately to resist a real or imagined injury. If anyone in any way impedes our action, interferes with our lives, or sets himself up as being more independent than we, we are ready to resist. Therefore, when nations together take a revengeful at-

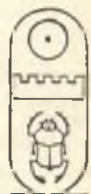
titude, wars and human calamities result.

Our quotation admonishes us that we should be more ready to acknowledge a benefit than to revenge an injury. In one sense this statement is merely a restatement of the philosophy of the Golden Rule. Within the philosophy expressed in these quotations we find an acknowledgment of the fact that life is not an independent, separate entity. There is an expression existing throughout the whole universe of which we are only one segment of manifestation. Our egos, that is, our very inner selves, in which we think and live, are very important to us, but the spark of life, the divine essence of soul that causes the ego to be, is only one small part of the totality of this expression. Therefore, if we are a part of life, a part of the intuitive manifestation of the universe, we must realize that just as leaves on a limb, we are dependent for support upon that with which we are associated.

To repeat what has been said before, independence and individualism is a most worthy philosophy. It is an ideal toward which we should aspire and show our God-given right to express this segment of life which has been given to us to use for a period of time. We must also infuse such philosophy with the principle that strength comes from without as well as from within; we must acknowledge our debts, and realize that certain dependence upon others is contributing to our own development and is, after all, a part of a unified scheme and not a sign of individual weakness. We are dependent upon our physical body for the very expression of life itself. Surely, therefore, it is not a sign of human weakness to admit some dependence upon other expressions of life, and the acknowledgment that man will progress to his greatest heights in social relationships rather than in individualism, which would shut out all else but self.

SUPREME TEMPLE CONVOCATIONS

Convocations in the Supreme Temple will resume on Tuesday, September 23. These sessions are open to all Grand Lodge members; they are welcome to attend whether they live in the vicinity of San Jose or come as visitors passing through the city. These convocations begin promptly at 7:30 p. m. every Tuesday through the fall, winter, and spring months, with the exception of the Christmas Holiday week.





AMORC 1947 Convention

By THE CONVENTION SECRETARY



BILINGUAL, international, busy! These words describe the first postwar International Convention of the Rosicrucian Order, AMORC, held at Rosicrucian Park, San Jose, California, July 6 to 9. Nine hundred and fifty-

two members of the Order poured into San Jose for the first time since 1944. In the previous two years, the annual Convention had been cancelled, reluctantly, because of the abnormal housing problem throughout the Pacific Coast area.

As the delegates stood in line to register on Sunday, the first day, one could sense a general feeling of anticipation and curiosity. Many were happy that a Convention was again made possible. People were gathering before the portals of Francis Bacon Auditorium, greeting friends they had not seen for years, making new friends—all members of the ancient order, Rosae Crucis. Fresh and gay in the California sunshine, Rosicrucian Park began to claim its crowd of visitors, billeted in the local hotels, auto courts, and in private homes in San Jose and near-by cities. Using banners and placards, the City of San Jose welcomed the traditional pilgrimage of Rosicrucians. While most of the delegates had arrived by Sunday evening, still more continued to arrive throughout the three days of the Convention. Many had arranged their vacations to include this event, some having saved and planned months in ad-

vance. Almost entirely absent this year were the uniforms of service men and women. However, observing the arrivals, one was made conscious of many *Spanish-speaking* members. People of every race, color, and nationality were enjoying the charm of the Grand Lodge of the Order for North and South America.

The gavel of the temporary chairman, Frater Herbert C. Blackwell, Grand Councilor for the Great Lakes Area, brought the Convention to order. He then introduced the Imperator, Ralph M. Lewis, who welcomed the members assembled in the packed auditorium. He addressed them on the subject, "Reconstruction of Society." He pointed out the necessity of emulating Cosmic activity within ourselves, and warned his audience of the dangers of religious intolerance, racial intolerance, and an *over-free* press. He concluded his remarks by an earnest appeal for the expansion of consciousness so that a world worthy of our gifts from the Cosmic may be constructed.

Vancouver Honored

By unanimous vote, Frater A. Monroe McLean, Master of the Vancouver Lodge in British Columbia, was chosen Permanent Chairman. This was the first time that a chairman had been selected from outside the United States. He appointed as sergeant-at-arms James M. Blaydes, Ground Councilor of the Southern States district. As Chairman, Frater McLean presented for adoption the rules that would govern

the functions and proceedings of the Convention. These rules included the organizing of two special committees to become active the following day: a Resolutions and Adjustment Committee, and an Administration and Welfare Committee.

Chairman McLean then introduced Frater Cecil A. Poole, Supreme Secretary, who greeted the delegates and explained in detail the reasons for the delay in the construction of the new Supreme Temple. For many months, members had been contributing to a new Temple to replace the present Temple, now much too small for even the members on the Pacific Coast. He showed that the officers of the Supreme Grand Lodge had carefully investigated building conditions and had resolved to delay construction because of the excessively high prices of materials and labor for so large a project. (Later, during the Convention, this matter was investigated in committee; and the latter bodies reported their entire approval to the decision of the officers and enthusiastically agreed that they had exercised good judgment.)

International Greetings

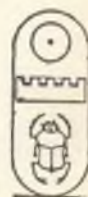
The Supreme Secretary then read excerpts from greetings sent to the Convention from many foreign jurisdictions, lodges, chapters, and officers, including the jurisdictions of The Netherlands, of Poland, Sweden, Denmark and Norway; the Grand Lodge of the Netherlands East Indies in Java; the Chapters in Buenos Aires, Argentina; Sydney and Melbourne, Australia; and greetings from Frater Emanuel Cihlar of Vienna, Austria, Mlle. Jeanne Guesdon, Secretary of the Rose Croix in France, and Frater Raymund Andrea, Grand Master of the Jurisdiction of Great Britain. Somehow one felt the very heartbeats of these members abroad; one knew that, although having come through a most trying period in their lives, they were still alert to the ideals and activities of the Order. This feeling of kinship was emphasized later that evening during the showing of the color motion picture, *The Sacred Heritage*—pictures taken by the Emperor last summer during his trip to several European countries and England. The audience was thrilled to see prominent

personalities and localities significant to the history and progress of the Order. The Sacred Heritage of true and authentic Rosicrucianism was shown, represented by the men and women of the Order in Belgium, France, England, and America—individuals firm in purpose, who have guarded and made strong the ties of the Order. There were Mlle. Jeanne Guesdon, Grand Secretary for the Order in France, Jean Mallinger, Chancellor of the F.U.D.O. S.I. (the federation of authentic arcane orders), Jan Coops, Grand Master of the Netherlands Jurisdiction: Grey's Inn, the home and rendezvous of Sir Francis Bacon, with the catalpa tree in its courtyard; the home of the great alchemist-mystic, Cagliostro, and other mystical sites.

Inspection of Inner Workings

On Monday the two special committees were formed, *voluntarily*, a maximum of twenty delegates composing each. Members from widely separated cities and towns signed the forms that were posted upon the bulletin board, thus affiliating with the committee of their choice. Each year, these committees serve the entire membership of AMORC by providing an opportunity for a better understanding of the administration. For example, the Administration and Welfare Committee examined the procedures of the various departments, analyzed the functions and duties of the departments, examined in detail the method by which the members' dues are recorded and handled through the Financial, Bookkeeping, and Recording Departments. They examined and subsequently reported on the financial status of the organization. Some committee members reported on the handling of supplies and propaganda; still others examined the documents and charters of authenticity which had been given to AMORC through the late Emperor, Dr. H. Spencer Lewis, and to the present Emperor, Ralph M. Lewis.

In two different ways, visiting members obtained closer knowledge of the inner workings of AMORC—through serving on the committees and through tours of the buildings in Rosicrucian Park. Conducted tours enabled the visitors to see the Order in operation.



They saw the mailbags—bags full of monographs, correspondence from the Department of Instruction and the officers of the Order, parcels of literature, packages of Rosicrucian books, boxes of membership supplies—all being shipped to every part of the globe. It was not unusual to see a box of supplies addressed to an AMORC lecturer in Australia, or a member in the Barbados; a parcel of literature to a member in India; books destined for a chapter in Pretoria, South Africa; a laboratory set to a member in Alaska, and so on.

In the Assembly Room, the visitors were shown how their monographs are prepared and enclosed in envelopes. In the Reading Mail Department, they observed specially trained member-employees reading the incoming mail—correspondence in several languages.

Shown through the Latin-American Department the visitors saw a busy crew of Spanish-speaking employees taking care of the reports and correspondence from members in South America, Central America, as well as from Spanish-speaking members in the United States; they observed the efficient dictaphones in operation, a time-saving addition in every AMORC department. They were led past the rooms used by the Imperator and his secretaries, where multitudinous administrative matters are taken care of, as well as inter-jurisdictional duties, correspondence relative to the welfare and operation of the Order, and correspondence from the more advanced students. Up the corridor, they were shown the Statistical Department where a modernly trained personnel attend to such matters as changes of addresses and FORUM subscriptions, and where special lectures are handled in an orderly manner. Up another hall, they observed the glass-enclosed Stenographic Department where trained employees were transcribing letters previously dictated by the staff of the Department of Instruction. A typical remark made by the visitors as they returned to the door was: "I never realized that so much work and so many people were necessary to bring my monographs to me each week, and on the *same day* of the week!"

Special Activities

On Monday and Tuesday mornings, special sessions were held in the Supreme Temple. Three sessions were given each morning to accommodate the visitors. These gatherings were presided over by a Grand Lodge officer and a full ritualistic staff. Many of those attending had never seen a ritual conducted in the Grand Lodge.

Special classes were held each morning for the students in the various degrees. Making history were the special classes conducted in the Spanish language. While addresses had been given in that language in past years, yet no such carefully planned sessions had ever been held. As in the English classes, these lectures were followed by open discussion periods. On the pages of the elaborate Convention program, Spanish-speaking members were welcomed in their own language. Also hostesses were provided who spoke Spanish. As an entirely new feature, a complete degree ritual was conducted in the Spanish language by trained ritualistic officers. Never before had such a feature been presented in the Supreme Temple. The enthusiasm of our beloved members from countries to the south was very evident. One was made conscious of the efficiency and thoroughness of the Latin-American Department under the guidance of Frater Calcaño of Caracas, Venezuela. Throughout the Convention, those who spoke Spanish enjoyed interviews with Frater Calcaño and his staff, as well as with English-speaking members.

In spite of the brevity of the Convention period, numerous scientific demonstrations were given in the Science building under the guidance of Frater Erwin Watermeyer, Director of the AMORC Technical Department. The members were given the opportunity of testing many of the teachings of the Order, including the nature of the human aura and its properties. These demonstrations were faithfully repeated each afternoon so that many members could participate.

Likewise, demonstrations were given in the Rosicrucian Planetarium by Director Rodman Clayson. The various scientific exhibits were shown, including the uranisphere and the seismo-

graph. At each performance, the visitors enjoyed a lecture and demonstration in the "Theater of the Sky." Between events, members relaxed on the grounds. They wandered about, sometimes pausing in the Amenhotep Shrine to gaze reverently upon the memorial to the late Emperor, Dr. H. Spencer Lewis. At noon, a loudspeaker poured forth pleasant music over the grounds. Music lovers enjoyed several concert periods, generally given as preludes to the evening sessions when the AMORC Orchestra and talented visitors and local artists gave freely of their gifts, Frater Harvey Miles having labored long for the success of the music program. The cultural activities of the Order were further emphasized in a lecture given by the Curator of the Egyptian Museum, Frater Jay R. McCullough, on "The Ancient Mystery Schools." Many members took advantage of their opportunity to stroll through the galleries of the Museum, the largest collection of Egyptian and Babylonian antiquities west of Chicago.

Lecturers Present

Frater Harold Hershenow, a member of our International Lecture Board, addressed the Convention on Monday afternoon on the subject: "The Secret Cycles of Life," showing how a knowledge of the various cycles could help one to master the conditions of one's environment and so serve to raise the inner consciousness. Frater Gilbert Holloway, another member of the Lecture Board, was also present, having recently conducted a lecture campaign in New York State and having served as Dean of the Rose-Croix University. The summer sessions of the University are held just prior to the Conventions. This year's students were particularly enthusiastic about the courses offered. Students from New Zealand, South America, the Netherlands West Indies, Canada, and England were present in addition to many from America, to take advantage of the Rosicrucian methods of teaching philosophy, biology, the arts, chemistry, alchemy, and mystical literature.

On Tuesday afternoon, representatives from the San Jose Chamber of Commerce addressed the Convention, welcoming Rosicrucians to Santa Clara

Valley and the City of San Jose. As a special memento of this fruitful valley, they presented a box of beautiful dried prunes to the two members coming the longest distance to the Convention—Soror Lily M. Callender of Auckland, New Zealand, and Frater G. A. Pardo of Caracas, Venezuela. Dr. Pardo interpreted for the benefit of the Spanish-speaking members who were present.

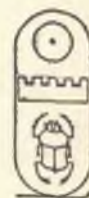
The Aesthetic and the Practical

On Monday evening a mystical allegory was presented which dramatized a number of traditional, philosophic principles, and appealed to the emotions and aesthetic tastes of the audience, as well as to their rational nature. This thought-provoking and artistic allegory, produced under the guidance of Frater Watermeyer, with a cast consisting of local AMORC employees, was an entire success, the staging, music, and pantomime being highly appreciated by the audience.

An open forum session, presided over by Frater Holloway, was held on Tuesday afternoon. At this time, discussion was centered around the theme: "Rosicrucian Principles and Daily Living."

It is impossible to relate all of the Convention activities within this space. One felt that every opportunity had been given the visitors to ask questions, compare notes, enjoy themselves, and obtain instruction and inspiration during a very short period of time. The reports of the Committees during the Wednesday afternoon business session showed their complete confidence in the good judgment of the Board of Directors and the administrative heads of the organization. Ideas were presented for the improvement of future conventions, which will receive the careful consideration of the Supreme Grand Lodge.

On account of curtailed time, Tuesday evening was devoted to the Emperor's lecture and mystical demonstration, a traditional evening. After an address on the nature of Cosmic Consciousness and the consciousness of man, the Emperor gave a revealing experiment-demonstration. Resourceful in his analogies, he made clear an inspired concept of the Cosmic world, showing, too, that each individual has inwardly advanced to a certain plane of consciousness. He showed that the real-



izations of each individual are expanded only in relation to his true inner attainment. Through the use of color, form and music, each member present was permitted to examine his own advancement. As in the case of the Monday evening session, this session was also repeated, to accommodate those who had not been able to witness the first performance, because of lack of space.

Fraternal and Social

For the benefit of the members who could remain, the beautiful honorary initiation of the Martinist Order was presented on Thursday evening by the local chapter (heptad), through arrangement of the Imperator. The Traditional Martinist Order maintains its North American headquarters in San Jose. Like AMORC, it is a mystical and arcane order, a member of the F.U.D.O.S.I., though not a part of the Rosicrucian Order.

It is always noted that while the visiting members are very serious about their studies and the lectures and discussion meetings, they are a fun-loving group. The traditional banquet was held in the Hawaiian Gardens in the southern part of San Jose. During the meal, entertainment was provided by various members. There were impromptu vaudeville skits, vocal solos, dance numbers, piano solos, and a delightful Elizabethan dance duo in genuine costumes of that period. The Wednesday evening banquet, followed by the Colombes' ball, held in the Gold Room of the Hotel Sainte Claire, ended the Convention on a note of gaiety. One felt that Rosicrucians are certainly not one-sided people, anchorites, in any sense.

It was the hope of each delegate that he might attend again in 1948.



Nature's Super-Senses

By ALAN DEVOE

(The Reader's Digest, August, 1946)



IF YOU haven't looked at a watch or clock for a few hours before reading this, take a moment and try to guess the time. Now check with a timepiece. How much did you miss by? Half an hour? Quarter of an hour? A com-

mon honeybee would have done better. In carefully controlled experiments in England, scientists have found that when food is put out for bees at a regular hour every day, the bees soon learn to come flying in from the countryside at the feeding hour with such uncannily exact timing that their arrival seldom varies by as much as five minutes. They have a delicate expertness in sensing the passage of time that shames us humans, with all our intricate timepieces.

Bees and ants can even be anesthetized for several hours and still adhere to the time schedule they have learned

to follow. They still get to the right place at exactly the right time.

Most of us put at least a spoonful of sugar in our coffee. If we used much less we could scarcely notice the sweetening. The extreme limit at which our human taste can detect sweetness is in a solution of one part sugar to 200 parts of mixer. That is a long, long way from the taste-delicacy of flies. Some flies can detect sweetness when the sugar is one part in 40,000. Yet flies themselves seem blunt-sensed in comparison with many butterflies, which have demonstrated the ability to detect one part in 300,000.

If you should catch a female of one of our large moths—a Luna, Cecropia, Promethea or Polyphemus—you could hold it an inch or two from your nose and swear that it had no scent. But try putting that female moth on the inside of the screen of an open window, and wait a little while. Presently there will come a clustering of male moths

on the screen. You may never have seen one of the moths in your neighborhood before; but now, drawn by the scent of the female, they have appeared as if by magic. Henri Fabre, experimenting with peacock moths, found that the male moths can detect the female's subtle scent, which our human nostrils cannot detect at an inch, from a distance of a full mile. In a final triumph of olfactory genius, many male moths can tell by scent, whether or not a given female has been previously mated.

How good a human thermometer are you? The chances are that the temperature of your surroundings has to vary several degrees before you notice a change. But in many wild creatures the temperature-sense is incredibly keen. Scientists at the American Museum of Natural History made tests on snakes of the "pit viper" group, which includes copperheads and rattlers, and which derives its name from the little indentations or pits in the reptiles' facial structure. These pits are the organs by which the snakes sense temperature.

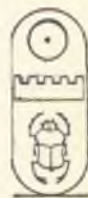
In a series of experiments, using two suspended light bulbs which were identical except that one was slightly warmer than the other—snakes will always strike at the warmer of two available targets—the investigators progressively lessened the degree of heat-difference between the two bulbs. They found that the snakes would still strike at the warmer of the two swinging bulbs rather than the cooler one when the temperature-difference between them had been narrowed to *less than two-tenths of one degree centigrade*. Incredible, the scientists undertook further experiments, using the warm bodies of dead mice. The snakes having been blindfolded and their nostrils plugged, they were tested to see how well they could detect the mouse-bodies just by their radiation of heat. The snakes not only could unerringly sense the warmth at distances at which no human being could detect it at all but that they could sense it even at distances at which delicate scientific thermometers were too gross to record any change.

When a robin hops across the summer lawn, hunting for subterranean

earthworms, it periodically stops and stands stock-still, tilting its head as if to eye the ground more closely. But ornithologists have found that it is actually *listening* for the tiny underground sound made by the worm stirring in its tunnel. A similar amazing feat of hearing is performed by the unseeing mole, to detect the insects on which it feeds. Waiting quietly in its dark burrow, it *hears* the infinitesimal commotion made when an insect blunders into some distant part of the labyrinth.

Dogs, too, have a prodigious sense of hearing, as tests have confirmed. Animal psychologists have found that the average dog can hear the ticking of a watch well at 40 feet, whereas a keen-eared man can hardly hear it at four feet. In other words, dogs live in a world in which sounds are heard ten times as clearly as we hear them.

Naturalists and woodsmen have long been sure that animals can "feel" and "sense" things in ways we can hardly imagine. What we already know scientifically about Nature's super-senses is enough to make us realize something of the wonderful physical vividness of the animals' experience of life. Scientists have found that the "median line"—the little line that runs along all fishes' sides—has microscopic organs in it which delicately detect the pressure of the water. The minnow, hurrying upstream in the dark, never bumps into a rock, for it can "feel" the rock in the offing. When a fruit fly (*Drosophila*) or a honeybee is darting on its busy errands among the flowers, it is being largely guided by rays of ultraviolet light that lie completely outside the humanly perceptible range of the spectrum. The salmon, that makes its way from far out at sea to the mouth of the river in which it will spawn, is following, at least in part, a sense-awareness or the incredibly slight decrease of saltiness in the water. No stretch of our imagination can let us participate in the astounding sensory world of even the humble snail. A snail can "see" with its whole body. Even if deprived of its eyes, the snail is still so minutely sensitive to light and dark that it can sense the touch upon its flesh of a passing shadow.





The Life of a Mystic

By DR. H. SPENCER LEWIS, F. R. C.
(From *Rosicrucian Digest*, June, 1934)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



ANY HAVE asked just what advantage there is to the individual himself and to humanity generally in devoting one's spare time to the study of mysticism, and an attempt to comprehend and understand the great mysteries of life, and especially the deeper and more significant spiritual values affecting and determining the real course of our existence. Such persons evidently have in mind the direct results of the one who studies law, art, music, engineering, or other practical subjects. Looking at the matter broadly these persons wonder whether the time and effort put forward in the fascinating though arduous study of mysticism and its allied subjects repays the individual and contributes to the advancement of civilization to the same degree as in the case of these other students.

In the first place, it is not fair to compare the student of mysticism and of life's problems with the student of any of the sciences, or arts. In the one case the student is seeking to contribute to the spiritual and cultural development of himself, and others, while in the other case the student is seeking to employ his abilities and services in a practical, conservative manner mak-

ing for the more material and human development of our earthly existence. Furthermore, in the one case the student finds relaxation and personal inspiration and pleasure in his studies, while in the other case the student is very often sacrificing pleasure and personal interest in an attempt to prepare the way for a more successful position in life. But the interesting fact also remains that a great many of the students of one class are also students in the other class, thereby proving that a comparison is impossible on the assumption that students of mysticism constitute a distinct class separated from all other students. An examination of our own records shows that the more inclined a person is to study any subject, the more inclined he is toward delving into the mysteries of life, and trying to understand himself and his relation with the universe to a better degree. It has been clearly proven through the statistics we have kept over a number of years that we or our members individually may safely approach any real student and quickly interest him in the study of Rosicrucian subjects. We do not have to argue with such a person regarding the fascination and attractiveness of good reading, the attunement of new knowledge, and the benefits to be derived from the acquirement of a

broader viewpoint in all fields of wisdom. The real student—that is, one who has developed the hobby of study along any line—soon learns the power of knowledge. In his contacts with others in business and social conversations, in his comprehension of activities around him, in all the fields of human effort, the casual indulgence in the enjoyment of moving picture travelogues or historical plays, he is impressed from time to time by a keener enjoyment of the things being said or revealed because of his additional studies.

An eminent linguist once said that once a person acquires a good working knowledge of a second language he becomes a potential linguist inasmuch as there is always present the temptation to acquire a third language which is facilitated by the knowledge of the second language; and that once having acquired a third language the acquirement of a fourth, fifth, or sixth is a pleasant temptation and a simple matter. The man or woman who has taken up as a hobby the study of astronomy, which is today one of the most popular of the hobby studies among the younger and older generations, is one who is ready to take up the study of Cosmogony, followed perhaps by the study of ontology and biology. These would naturally lead into the study of psychology, and the combination would bring the student constantly so close to the borderline of the Rosicrucian teachings that when approached in this regard there would be a ready response. The student of chemistry or physics is easily tempted into listening to any revelation regarding the mystery of being, and the mysteries of one's own hidden talents and abilities. The fact that there are resident in the human body certain forces and energies which are made manifest in the laboratory of physics or chemistry in other ways, is sure to attract the interest of any student in these subjects.

It is the one who is not a student or inclined to study or investigation, inquiry or search for new knowledge or greater light that is the most difficult to approach in this regard. It is not the inactive mind continuously at rest and unburdened with deep thoughts that will find inspiration and personal

pleasure in the study of mysticism, or the analysis of the human spiritual and physical powers. Unfortunately for the world there are too many men and women in it who take the attitude that life is a mystery that cannot be solved, and that there are great problems and veiled facts regarding man and his possibilities which God did not intend man to comprehend, and therefore man should not attempt to lift the veil or peer behind it. Many of these persons are quite self-satisfied with their position in life, and yet that is not the real reason for their indifference in regard to the pose that is given it. They are anxious to acquire anything and everything in life if this can be done without effort, but they are not anxious to know about those things that are not of immediate and material benefit to their earthly, worldly existence. Emphasis here should be put upon the word "worldly." There are more persons, perhaps, interested in the law of averages that manifests in a game of poker or in the turning of the roulette wheel, than would be interested in the law of averages as it relates to the coincidences of life generally. There are more men and women reading the scandals that appear in the feature section of the Sunday papers than those who read the more constructive and beneficial matter that appears in some of the truly intellectual papers and magazines.

The person inclined toward mysticism and study of the mysteries of life, however, is not essentially a fanatic or extremist. He is generally a wide-awake individual keenly appreciative of the fact that he can make the utmost of his life only through knowing the utmost about it. Such a person need not be firmly convinced of the fact that he is the captain of his own ship and the creator of his own destiny. These facts may still be doubtful to him, but he is, nevertheless, convinced that a broader knowledge and a more intimate understanding of his personal prowess and usable abilities will change the course of his life to a degree commensurable to the amount of time and energy spent in acquiring that knowledge. Even when such studies are relegated to the purely pastime periods of the day and classified solely as studies



for relaxation, such students believe that the time devoted and the effort expended in such studies brings a rich reward, often much richer than any other form of amusement or relaxation.

Woodrow Wilson laughingly admitted on one public occasion that he, too, was a rather systematic reader of the light and frothy stories called *Detective Tales*, and he challenged any eminent businessman or politician of his acquaintance to claim that he had not found relaxation at times in such extraordinarily childish indulgences. Yet, he added, there is always much to be gained through such simple pleasure for he found his mental abilities taxed at times by the weirdness of the plots and the deliberate entanglements which held the reader spellbound physically and enlivened mentally in a determination to see the thing through to the bitter end. The same degree of fascination and allurements is true in regard to the study of mysticism and life's mysteries. One cannot approach a single outline of Cosmic manifestation or Cosmic law throughout the universe without feeling that one is approaching a great mystery, an almost unsolvable problem, and an inspiring bit of illuminating wisdom. I often think of my own personal approach to any new field of mystical thought or Cosmic law as I feel when I am on the upper deck of an ocean-going steamship, on a dark clear night with my face turned upward and looking into the heavens. Unconscious of the invisible borderline between the sea and sky I seem to feel that I am floating in space in the midst of the dark-blue, starry-filled space, and as I look at the groups of stars and the isolated ones and notice those which form the various constellations and those which form the familiar symbols of the dipper and the lion, for instance, I wonder what the mystery of their grouping really is, and of their usefulness and purpose in the scheme of things. No one can look into such space with a thinking mind and not be inveigled into speculation. Then there comes the desire to know and the desire to search for the answers to the many questions. This is the attitude in which many—thousands upon thousands—approach the subject of mysticism or the

study of the Rosicrucian teachings, for instance.

And what is the result to the individual student? Is it the attainment of a special prowess, or a special degree of spirituality that shifts him above the average being and makes him more religiously devout? Not at all! Does it tend to make him a master in the field of religion, or a preacher, or a holy and wise man leading and guiding the multitudes? Not necessarily! I am sure that our Christian members and friends will understand what I mean when I say that John, Paul, Matthew, Mark, and Luke must have found something in their study of the Christian doctrines that warranted their devotion and their unselfish service and even their willingness to sacrifice their lives for the wisdom and the better understanding that came to them as a result of their interest and devotion. They did not hope to emulate Jesus in all of His Divine magnificence, for Jesus precluded any possibility of a precise imitation. But even though Jesus announced that they, too, might raise the dead, heal the sick, and do even greater things, I doubt very much whether the followers of Jesus were tempted to listen with awe and astonishment to His teachings, and to journey with Him from place to place and absorb so devotedly every lesson He taught with the hope or desire or ambition to become miracle workers. Essentially it was their desire for knowledge, and secondarily the desire to apply that knowledge for the good of all mankind, that was the big inducement which influenced them to become Christian students. It would be wrong and wholly unfair to assume that these Disciples thought only of their own salvation and that in proclaiming Jesus as their personal savior they had no greater thought than that of being worthy of possessing the key to the Kingdom of Heaven. They wanted to be saviors of men and a light among men as was Jesus, and they wanted to spread the Gospel—the Good News—the wisdom which He possessed and revealed. They were willing to sacrifice their earthly and worldly power for the still greater power that came from knowledge. In a worldly sense most of the Disciples made su-

preme sacrifices of their worldly ambitions, if they had any, for ambitions that were noble and unselfish.

The student of mysticism is one who loves knowledge and who believes that he is steeped and lost in the sin of ignorance without that knowledge which is available. Concealed facts are the magnetic attractions which quicken his mind and fire his spirit, and lead him into the bypaths of investigation.

It is said that man never fears that which is known, but lives constantly in dread of the unknown. Great psychoanalysts, the greatest legal and spiritual advisors, have agreed in saying that the troubled man who is face to face with an unsurmountable or unconquerable problem finds relief and peace, and the power to proceed the moment he understands his problem. It is not the problem as a thing in itself that is the great torment to the master minds of the world, but the lack of knowledge of the problem, of its nature, and of the very elements that compose it. Many who have sought confidential advice from the greatest advisors in regard to perplexing problems have found themselves being asked but one question: "What is your problem?"

In the attempt to explain the very nature of the problem the solution is discovered. The mysteries of life are the essential elements which are holding more men and women in slavery so far as their progress in personal evolution and attainment are concerned than any other facts, aside from wilful sin and deliberate rejection of the Fatherhood of God. The mystic, therefore, finds his life becoming happier and more contented. It is not true, as the unthinking person says with triteness, that the mystic attempts to gild over his troubles with a false air of contentment. It is because the mystic in comprehending the laws of the universe understands the real nature of

the problems which have confronted him, and he finds peace and contentment not simply in the fact that he has learned of some ways whereby to overcome these problems, or to meet them, but because he is so thoroughly acquainted with their real natures that the unknown and mysterious qualities in them no longer worry the subconscious part of his being.

The mystic finds happiness in the fact that he can give happiness through knowledge and helpfulness to others. He finds strength in the fact that he can avoid that which will weaken him mentally or physically and can attract that which will bring him physical, mental, and spiritual fortitude. He finds increased prosperity in worldly things because he learns to value all things by a higher standard, and he places upon material life not a lesser value as some believe, but a greater value, and he finds in consciousness itself and in the very privilege of being alive a richer blessing than he ever realized before. He finds in every morsel of food a rich reward that others have overlooked. He finds in the benediction of sunshine and in the baptism of rain that which he knows to be of ineffable value to his earthly existence. He attracts to himself not possessions but the stewardship of the richest gifts of God, and learns how to apply these not only to his own advantage and helpfulness, but to the advantage of others at the same time so that he shares equally the kingly blessings granted to the royal realm.

It is all this that makes the mystic assertedly happy in his studies and willing to continue his devotion and investment of time and thought, and it is all of this that will make life of value to you as you enter on the path and proceed with the studies that bring heaven and earth, God and man closer to you.



There are multitudes of men and women in out-of-the-way places, in backwoods towns and on uneventful farms, who are the salt of the earth and the light of the world in their communities, because they have had experiences which revealed to them Realities which their neighbors missed, and powers to live by which the mere 'church-goers' failed to find.—Rufus M. Jones.





SANCTUM MUSINGS

THE EXPANDED CONSCIOUSNESS

By THOR KIMALEHTO, Sovereign Grand Master



THE AIM and object of human existence is the expansion of consciousness, and for this purpose we have been endowed with seven definite material organs or channels of expression. These material organs are counterparts of spiritual organs, and constitute the only machinery through which the spiritual force can express in material manifestation.

All occultists know that man really has seven senses, instead of five, although the additional two senses are not sufficiently developed or functioning in the average man of today. Some have taken this to mean that the occultist develops these two additional physical senses, just as he does certain higher psychic faculties. The two extra physical senses referred to are: (1) the sense of the presence of other living things; and (2) the telepathic sense. These two extra physical senses have their counterparts in the psychic body, the same as do the regular five senses with which we are well acquainted.

Every human being has a sense of awareness of other living things. We do not claim that this sense is a higher one than the other physical senses, or that it has come to man in a high state of evolution. On the contrary it is one

of the senses that we have grown out of, because our artificial life made it seem unnecessary. Nature is economical, and if an organ is not used it will eventually atrophy and disappear. This sense of awareness is prominently developed in animals, and is more pronounced in the wild than in the domesticated animals. Savage and barbaric men have it more highly developed than it is in the civilized man. The physical sense of smell is also deficient in man for this same reason; in the case of lower animals and savage man, the sense of smell is very keen.

Savage man is as keen as a wild animal in sensing the nearness of enemies, or, in some cases, the approach of man-eating beasts. This does not mean that these savages are more highly evolved than is civilized man—quite the contrary. When man became civilized, and made himself more secure from his wild-beast enemies, as well as from the sudden attacks of his human enemies, he began to use this sense less and less. Finally, in the course of many generations, it became almost atrophied from disuse, and ceased reporting to the brain, or other nerve centers. Or, if you prefer viewing it from another angle, it may be said that the nerve centers and brain began to pay less and less attention to the reports of this sense, trusting to sight and hearing to

the point that the consciousness ceased to respond to the reports. You know how your consciousness will finally refuse to be awakened by familiar sounds, such as the noise of machinery in the shop, or ordinary noises in the house, even though the ears receive the sound-waves.

We have said that the average person is almost unaware of the existence of this sense—almost unaware, but not totally so, because this awareness exists in the psychic body, whereas it is dormant in the physical organism. Probably everyone has had experiences in which he has actually “felt” the presence of some strange, antagonistic or unwelcome person close to him. The effect of the report of this sense is particularly noticed in the region of the solar plexus, or pit of the stomach. It manifests in a peculiar unpleasant feeling of “emptiness” in that region. It produces a feeling of “something wrong,” which disturbs one in a strange way. This is generally accompanied by a “bristling up,” or a “creepy” feeling along the spine. The organism registering the presence of a strange or alien creature consists of certain delicate nerves at the surface of the skin, generally connected with the roots of the downy hair of the body—or resting where the hair roots would naturally be, in the case of a hairless skin. The reports seem to be made directly to the solar plexus, which then acts quickly by reflex action on the other parts of the body, causing in one an instinctive feeling either to fly the scene or else to crouch and hide. This feeling, as may


be seen at once, is an inheritance from our savage ancestors.

Occultists have developed, or rather redeveloped this sense. They do this in order to have a harmonious well-developed sevenfold sense-system. It increases their general “awareness.” Certain other knowledge of the occultist neutralizes the unpleasant features of the manifestation of sense, and he finds

it often a very valuable adjunct to his senses of seeing and hearing, particularly in the cases in which he is approached by those persons having antagonistic or hostile feelings toward him.

Let us now consider the other extra physical sense—the “telepathic” sense, constituting awareness of the thought waves, or emotional waves, of other persons. This telepathic faculty is not a “higher” faculty or sense, but is really a comparatively low one. Like the sense just defined, it is possessed in a high degree by many of the lower animals and by primitive man. That which is really higher in this kind of psychic phenomenon is the manifestation of that greater form of consciousness—an expanded consciousness—and realization of the inclusion of oneness and unity with all life, wherein clairvoyance is a minor part.

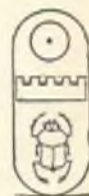
As strange as it may appear to some, the lower animals possess a kind of telepathic sense. An animal is usually aware of your feeling toward it, and your purposes regarding it. Domestic animals lose some of this by generations of confinement, while the wild animals have the sense highly developed. It is unnecessary to use valuable space in giving examples, as this fact is well



As Science Sees It

By Erwin W. E. Watermeyer,
M.A., F.R.C.
Director, AMORC Technical Dept.

- According to scientists of the U. S. Department of Agriculture, roses cut during the time of the late afternoon will keep fresh longer than those cut earlier in the day.
- Recent experiments conducted in the laboratories of the University of California indicate that streptomycin, a chemical derived from molds, is effective in combatting one of man's oldest killers, the pneumonic plague.
- Dr. Robert B. Woodward, a Harvard scientist, has succeeded in producing, artificially, long and extended fibers of protein, using a chemical synthesis. This important chemical discovery opens the way to the artificial creation of hair, silk, meat, and also new chemicals for the cure of disease.
- Radar is finding new applications in therapy. A group of physicians of the Mayo Foundation in Rochester, Minnesota, are presently using radar to heat living tissues within the human body. The use of radar presents many advantages over the method of shortwave diathermy used thus far, as the radar energy may be directed and focused like rays from a searchlight. No cables or special pads need to be used, and the patient may move about freely in front of the apparatus.



known to all, but what I want to emphasize is that the animal senses the mental feeling toward it, either good or bad. All it is conscious of within its limitation is a desire for protection of self, and the nervous reflex is accordingly.

When we consider ordinary telepathy in the case of civilized men, we find a more complex state of affairs. While civilized man as a whole has lost some of the original telepathic perception he has acquired a faculty of receiving and interpreting more complex thought-forms and mental states. Many of us have occasional flashes of telepathy, just enough to make us realize that there is something in it. It must be understood that all of us are constantly receiving thought waves and feeling thought influences unconsciously, although it has been a source of disappointment to many to know that conscious attempts at success are only slight or uncertain.

In the first place, every thought process, every emotional activity, every creation of ideas, is accompanied by a manifestation of force—in fact, is the result of the manifestation of force. Without entering into the question of what mind is, we may rely firmly on the natural fact that every manifestation, mental or emotional, is the result of an action of the brain or nervous system, expressing in the form of vibration. Just as in the manifestation of electricity certain elements are consumed or transformed, so in the case of mental or emotional activity there is a consuming, or transforming, of the substance of which the nervous system is composed. In using the term *nervous system* in this connection we include the brain as a part of the great nervous system in which all emotional or mental activity is manifested.

There is no real destruction of matter in any of Nature's processes, and so in the case before us there is only a transformation of energy released in the thought or emotional process. We may grasp this idea more clearly if we consider what takes place in the transformation of electrical energy. For instance, transmit a strong current of electricity over a fine wire, or filament of carbon, and the current is trans-

formed into light. Use another kind of channel of transmission, and the current is transformed into heat. In the same way, the electric current may be sent into space in the form of wireless waves. These waves coming in contact with certain forms of apparatus are transformed into forms which are registered and interpreted by the wireless operator. In the same way, the telepathic waves of energy are sent forth by the activity released by the thought or emotion state. These waves travel in all directions, similar to the waves produced by dropping a stone in a volume of still water, and when they come in contact with a physical apparatus sufficiently sensitive to register them, they may be reproduced or retransformed into thought or mental states similar to those which originally were sent out.

In the case of what may be called *clairvoyant-telepathy*, or Cosmic telepathy, the ordinary thought-waves play but a small part. Instead of these, there is a transmission of force along the channels of the Cosmic plane. Telepathy is simply a matter of the extension and reception of waves of the vibratory force between two persons. But clairvoyance or Cosmic-telepathy is as if your mind were being extended until it actually touches the mind of the other person and sees and feels what is there.

All scientific authorities, as well as the best occultists, divide the phenomena of clairvoyance into several well-distinguished classes. The following classification is simple and indicates clearly the principal forms of clairvoyance: (1) Simple clairvoyance, in which the person merely senses the auric emanations of other persons—such as the auric vibrations, colors, etc., and currents of thought vibrations, etc.—but does not *see* events or scenes removed in space or time from the observer; (2) clairvoyance in space, in which the person senses scenes and events removed in space from the observer, and often is able also to sense such things even when they are concealed or obscured by intervening material objects; (3) clairvoyance in time, in which the person senses scenes and events which have had their original

place in past time, or scenes and events which will have their original place in the future.

The methods by which clairvoyant wisdom is usually induced are as follows: (1) Psychometry, or the method of getting en rapport with the psychic plane by means of some physical object connected with the person, thing, or scene about which you desire to be informed; (2) crystal gazing, etc., or the method of getting en rapport with the Cosmic plane by means of gazing into a crystal, a magic mirror, etc.; (3) clairvoyant reverie, or the method of getting en rapport with the Cosmic plane by means of psychic states in which the sights, sounds, and thoughts of the material and physical plane are shut out of the consciousness.

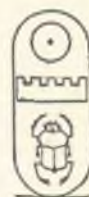
The student will soon be impressed with two facts concerning the production of clairvoyant phenomena; namely, (1) that in the majority of the recorded cases of the investigators the clairvoyant phenomena were obtained when the clairvoyant was in the state of sleep, or at least semi-sleep or drowsiness, the visioning appearing more or less like a vivid dream; and (2) that in the case of the clairvoyant voluntarily entering en rapport with the Cosmic plane, he or she would enter into what seemed to be a trance condition and, in some cases, an absolute unconsciousness of the outside world. The student noting these facts, is apt to think that a condition of sleep, or trance, is the only way, and that no clairvoyant phenomenon is possible unless this psychic condition is first obtained. This is all wrong. This mistaken idea tends to encourage the student to cultivate the negative trance condition, or at least some abnormal psychic condition, by artificial means. Such practices are most injurious and harmful to the person involved. It tends to render the person negative physically and mentally, instead of positive and directive. It tends to make him or her subject to the psychic influence of others, on both the physical and Cosmic planes, instead of retaining his or her own self-control and mastery.

The best authorities among the occultists instruct their pupils that the state of clairvoyance may be safely and effectively induced by the practice of mental concentration. They advise against artificial methods such as a self-induced hypnotic state through crystal gazing, or other means. If you will stop a moment and realize how easily you are able to concentrate your attention when you are witnessing an interesting play, or listening to a beautiful rendition of some great masterpiece of musical composition, or gazing at some wonderful picture, you will understand the difference. In the situations just mentioned, while your attention is completely occupied so that you have almost shut out the outer world of sounds, sights, and thought, you are nevertheless, perfectly awake and your consciousness is alert. The same thing is true when you are reading a very interesting book—the world is shut out from your consciousness, and you are oblivious to the sights and sounds around you.

This will give a common-sense idea of the procedure which the occultists teach as being possible of inducement in order to enter into the state of consciousness on the Cosmic plane—the state in which clairvoyance is activating. Clairvoyance is not the important thing, nor is it a sign of high development. Many of the Masters and Teachers I have read about were not clairvoyant. Master Jesus was not clairvoyant. His achievement was far greater, for He was in possession of an expanding consciousness of unity with the All, and in the All. There was no separateness in His consciousness; He was conscious of being a part of the All, and, therefore, knew and realized past, present, and future. His expanded consciousness was in unison with the person, animal, or thing within His aura, and for the moment He was It in consciousness. Expanded consciousness, which is our goal, embraces within it clairvoyance and all the other branches of consciousness. It is mastery and full control of the soul-personality.



Superfluous wealth can buy superfluities only.—Thoreau, *Walden*.





WHAT MEN THOUGHT

God

GOD—assumes various forms, just as fire where it is mingled with different kinds of incense is named according to the savor of each.—Heraclitus.

GOD—is only mind, sacred and ineffable mind, flashing through the whole universe with swift thoughts.
—Empedocles.

TO escape from evil we must be made, as far as possible, like God; and this resemblance consists in becoming just, and holy, and wise.—Plato.

So long as egoism is in the heart, God cannot shine upon it.—Sri Ramakrishna

KNOW God, who is number and harmony.—Pythagoras.

ALL is in God, all lives and moves in God.—Spinoza.

THOU art in my heart . . . Thou art lifetime Thyself, and men live in Thee.
—Akhenaton.

IN the faces of men and women I see God, and in my own face in the glass.
—Whitman.

GOD's life is like that of which we catch a transient glimpse when our life is at its best.—Aristotle.



POLISH MYSTICAL MAGAZINE

A valiant struggle is being made by Frater Goszczynski, acting Grand Master of AMORC in Poland, to publish a magazine in that country, spreading mystical precepts for the enlightenment and advancement of man. All commodities necessary for the publication of this periodical are extremely scarce and expensive. This frater and his associates must make tremendous personal sacrifices from their scanty funds to carry on this work. The war has crushed these people physically and economically, but not their spirit.

If you read Polish, or would like to help with the worthy cause, send a small remittance as a subscription to their publication, *Way to the Light*. This remittance should be sent to AMORC FUNDS, Rosicrucian Park, San Jose, California. We will send it to Poland, and copies of the magazine, equal to the amount of the remittance, will be sent to you from that country.

*The
Rosicrucian
Digest
September
1947*



INTERNATIONAL DELEGATION

Above are shown only the delegates from foreign countries represented at the recently concluded Rosicrucian Convention at San Jose, California. The countries represented are New Zealand, Canada, England, Netherlands West Indies, Venezuela, Cuba, Mexico, Puerto Rico, Colombia, and Costa Rica. Some of these countries had many members present who are not shown in this special representative group above. The Latin-American attendance was large and special sessions were conducted for them in the Spanish language.



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

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South Bend Chapter, 207 1/2 S. Main St. Wilbur L. Kline, Master; Steve Beria, Sec., 111 Dinan Court. Sessions every Sun., 7 p.m.

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Indianapolis Chapter, 603 Merchants Bank Bld. Frank Haupt, Master; Ruth M. Cosler, Sec., 816 N. Meridian St. Sessions 2nd and 4th Sun., 8 p.m.

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(Directory Continued on Next Page)

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Akron Chapter, Mayflower Hotel, Clayton Franks, Master, Tel. MI-3971; Mrs. Genevieve Hanlin, Sec., Tel. WA-5447 (evenings). Sessions every other Sunday, 7:30 p.m.

Cincinnati:

Cincinnati Chapter, 204 Hazen Bld., 9th and Main St., Ralph Dunn, Master, 361 Thrall Ave.; Bertha Hill, Sec. Sessions every Fri., 7:30 p.m.

Cleveland:

Cleveland Chapter, 2040 E. 100th St., Wm. R. Morran, Master, 1281 West 104th St.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p.m.

Dayton:

Elbert Hubbard Chapter, 56 E. 14th St., Miss Sarah B. Kelly, Master; Mrs. Katherine McPeck, Sec. Sessions every Wed., 8 p.m.

Toledo:

Michael Faraday Chapter, 1005 Brookley Blvd., Mrs. Eleanor Brinkman, Master; Phyllis L. Silverwood, Sec., Rt. 5, Box 63. Sessions every Thurs., 8:30 p.m.

OKLAHOMA

Oklahoma City:

Amenhotep Chapter, Odd Fellows Hall, 514 S. Walker, R. D. Whitaker, Master; Zura B. Sprinkle, Sec., 628 N. E. 10th St. Sessions every Sun., 7:30 p.m.

OREGON

Portland:

Portland Rose Lodge, Odd Fellows Hall, 635 N. Killingsworth Court, Ollie E. Fuller, Master; Floyd K. Riley, Sec., 1711 S. W. 19th Ave. Sessions every Wed., 8 p.m.

PENNSYLVANIA

Philadelphia:

Benjamin Franklin Lodge, 219 S. Broad St., G. L. J. Jalbert, Master; Edna M. Jalbert, Sec., 2108 S. Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open every Tues. and Fri., 2 to 4 p.m.

Pittsburgh:

The First Pennsylvania Lodge, 615 W. Diamond St., John M. O'Guin, Master; Amelia M. Komarek, Sec. Meetings Wed. and Sun., 8 p.m.

TEXAS

Fort Worth:

Fort Worth Chapter, 512 W. 4th St., Mrs. Ida B. Holibaugh, Master; Ruth Page, Sec., 1420 Washington St. Sessions every Fri., 8 p.m.

Houston:

Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St., Martin M. Burke, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Fri., 7:30 p.m.

UTAH

Salt Lake City:

Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place, Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th, W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:

Michael Maier Lodge, 1322 E. Pine St., Marjorie B. Umbenhour, Master, Tel. PR-6843; Gordon Hackbarth, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1 to 4 p.m.

WISCONSIN

Milwaukee:

Karnak Chapter, 3431 W. Lisbon Ave., Room 8, Fred C. Bond, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

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The address of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:

Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place, Althen Glasby, Master, Tel. FW-4584 Olive Snowden, Sec. Open Tues. to Fri., 1 to 3 p.m.

Melbourne, Victoria:

Melbourne Chapter, 25 Russell St., Fred White-way, Master; Olive Ornah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

CANADA

Montreal, P. Q.:

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount, Frank A. Ellis, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

Toronto, Ontario:

Toronto Chapter, 39 Davenport Rd., Marven Bowman, Master; Jean W. Campbell, Sec., 94 High-bourne Rd. Sessions 1st and 3rd Thurs., 8:15 p.m.

Vancouver, British Columbia:

Vancouver Lodge, 878 Hornby St., A. Munroe MacLean, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

Victoria, British Columbia:

Victoria Lodge, 725 Courtney St., Thomas Ful-thorp, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ontario:

Windsor Chapter, 808 Marion Ave. N. W. White, Master; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block, John G. Meara, Master; William M. Glanville, Sec., 180 Arnold Ave. Sessions every Wed., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:

The AMORC Grand Lodge of Denmark and Norway, Arthur Sundstrup, Gr. Master; Carl Andersen, S.R.C., Gr. Sec., Manegade 13, Strand.

EGYPT

Cairo:

Cairo Information Bureau de la Rose Croix, J. Saporta, Sec., 27 Rue Salimon Pacha.

* (Initiations are performed.)

ENGLAND

The AMORC Grand Lodge of Great Britain, Raymond Andrea, F.R.C., Gr. Master, 34 Bays-water Ave., Westbury Park, Bristol 6.

London:

London Chapter, Richard J. Lake, Sec., 38 Cranbrook Rise, Iford, Essex.

FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:

De Roze kruisers Orde, Groot-Lodge der Neder-landen, J. Coops, Gr. Master, Hunzestraat 111.

MEXICO

Quetzalcoatl Lodge, Calle de Columbia 24, Mexico, Sr. Rafael Alonso Esparza, Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis, Mexico, D.F.

NETHERLANDS EAST INDIES

Mrs. M. C. Zeydel, Grand Master-General, Djangli 47, Semarang, Java, Netherlands, East Indies.

NEW ZEALAND

Auckland:

Auckland Chapter, Victoria Arcade, Room 317, C. A. Macferson, Master; C. A. Troup, Sec., 31 Chatham Ave., Mt. Albert. Sessions every Mon., 8:00 p.m.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AMERICA

Buenos Aires, Argentina:

Buenos Aires Chapter, Casilla Correo No. 3763, Sr. Manuel Montezagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

SOUTH AFRICA

Pretoria, Transvaal:

Pretoria Chapter, J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

SWEDEN

Grand Lodge "Rosenkorset," Anton Svanlund, F.R.C., Gr. Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lau-sanne, Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

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